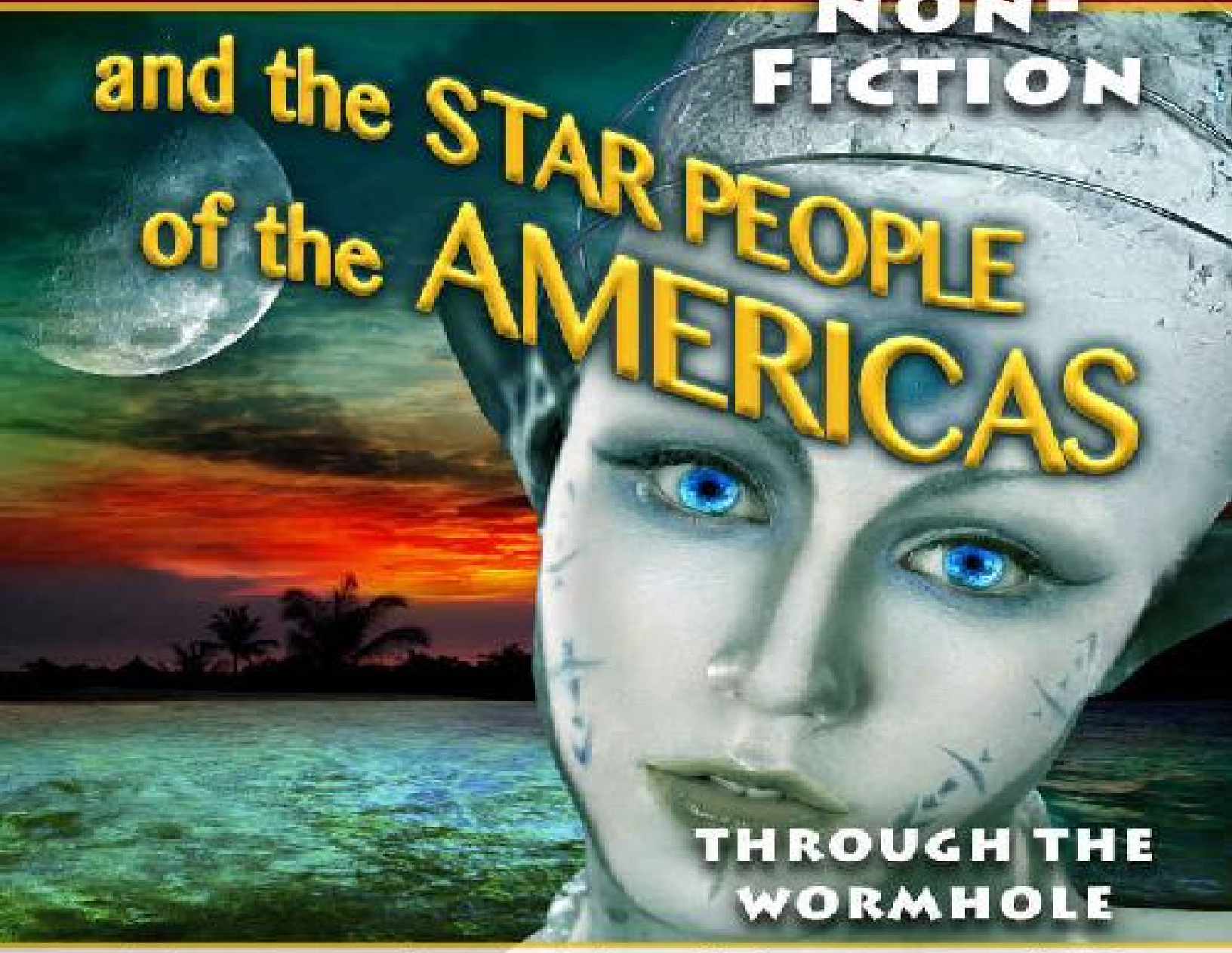
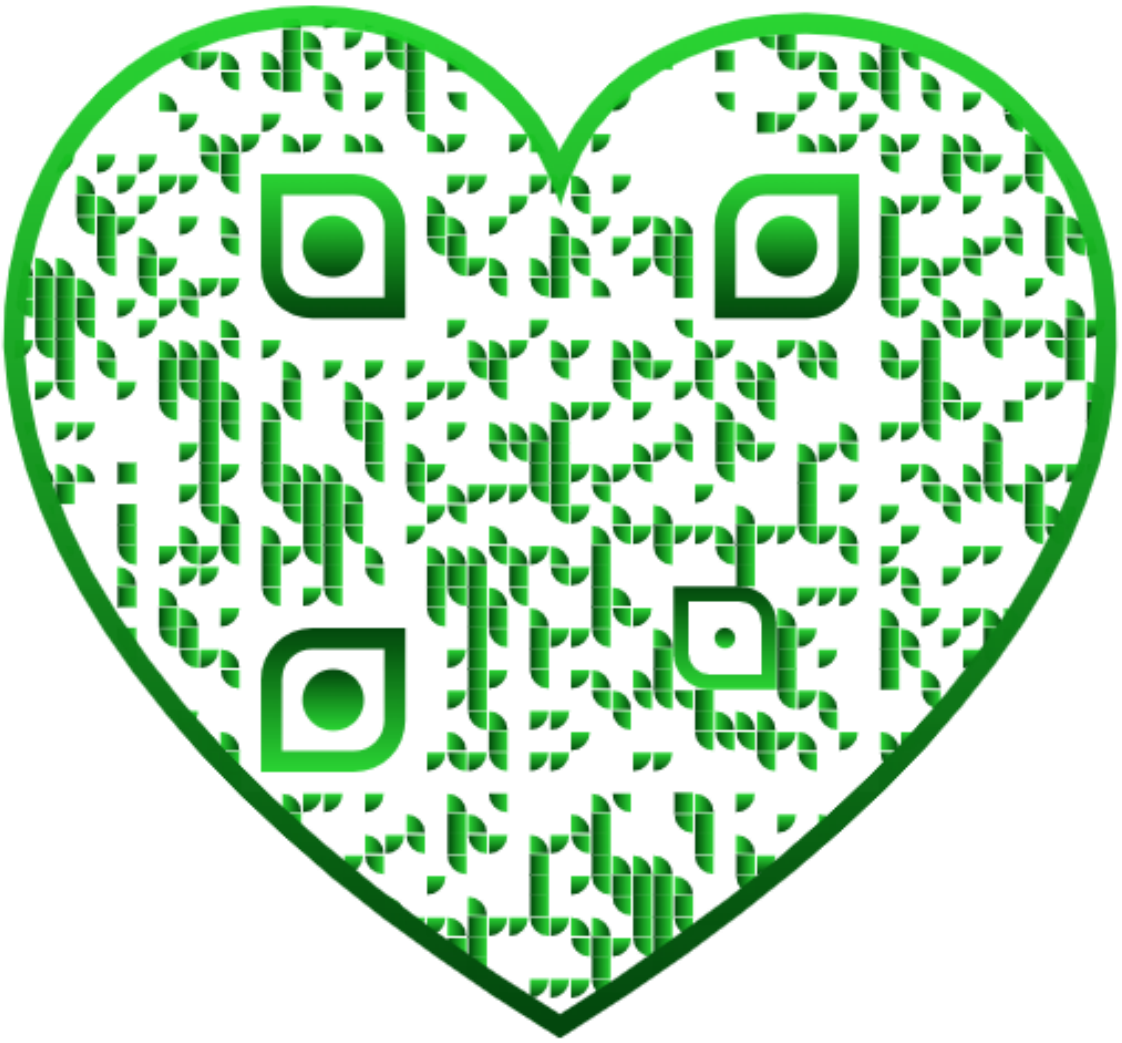
NORDIC ALIENS



THE ANCIENT ASTRONAUTS WHO TERRAFORMED EARTH

LARS BERGEN



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The Arrival

The Bible referred to them as the "sons of God" — a faction of fallen angels who begat giant children with the daughters of men, but beyond a few brief mentions, the Bible doesn't tell us much about them.

The Tuatha dé Danann deities of Ireland produced children with the native population. So did the Mycenaean gods of Greece. So did the Inca gods of Peru. These deities were known all around the world by various names, and collectively we have a vast body of evidence as to what they did on Earth, this being the topic of Bergen's *Ancient Aliens* and *Nordic Aliens* series which is currently at 11 books.

Enoch was quite descriptive as to what these beings looked like and their activities, but you won't find this information in standard bibles.

Enoch's testimony is extra-biblical in spite of his being Noah's great-grandfather and a prophet in his own right. He was personally chosen by the Lord to act as a go-between for the Lord to communicate with the fallen angels, being those Watchers who'd begotten children with humans against orders.

In essence, they were akin to a military troop who decided to disobey orders and desert their posts to go AWOL in order to engage in a forbidden activity — getting personally involved with humans. Not only did they beget children with us, they served as teachers instructing us in everything from reading and writing to meteorology, beautification and hygiene, and how to protect ourselves against giants.

Enoch's books were embraced as scripture by early Church Fathers, but they are excluded from most bibles today. They do, however, appear in Apocrypha/Pseudepigrapha compilations and in bibles of some of the Oriental Orthodox religions.

Sources of Enoch's testimony include Charles' 1913 *Apocrypha and Pseudepigrapha of the Old Testament*, Baty's 1839 translation of Hoffmann's *Book of Enoch the Prophet*, and Laurence's 1838 translation of the Ethiopic *Book of Enoch the Prophet*. The actions and teachings of the fallen angels were explored in Bergen's 2014 *Age of Giants*. The key points here are of Enoch's descriptions of these white-skinned beings that came down to Earth on spaceships:

- Countless soldiers, called Grigori, of human appearance
- Their size was greater than that of the great giants
- Their countenances (faces) were transparent as crystal

Noah's birth was extraordinary. "His body was white as snow, and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful." Immediately after being born, Noah began to speak and it so frightened his parents and the midwife that Noah's father Lamech turned to his own father Methuselah for advice:

"I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God in heaven; and his nature is different, and he is not like us… It seems to me that he is not sprung from me, but from the angels."

Red as a rose refers to having rosy cheeks, or being red-faced as is common in a newborn. Lamech asked his father to go to Noah's great-grandfather Enoch, who lived among the angels, to enquire about Noah's parentage. Methuselah said to Enoch:

"Unto Lamech my son, there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the color of his body is whiter than snow, and redder than the bloom of a rose, and the hair of his head is whiter than white wool."

Enoch's response was to lecture on the sins of the angels who'd transgressed the law by uniting themselves with human women and begetting children. These children were giants. Enoch prophesied that the infant Noah would grow up to become the man whose family was saved during a great deluge, and Enoch wrote several books for his son to preserve for all time into the latter days. Enoch stated that Lamech was indeed Noah's father, and that Lamech should accept this unusual child as his own son.

The Nazarites were given a similar physical description in the biblical Book of Lamentations 4:7-8:

"Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies…

"[Now] their visage is blacker than a coal. They are not known in the

streets. Their skin cleaveth to their bones, it is withered, it [has] become like a stick."

This passage in Cook's 1875 *Holy Bible* followed the lamentation of a people who once lived in luxury, but who were cast out. The elders girded themselves with sackcloth and cast dust upon their heads, while their bodies wasted away covered in ashes as evidenced by their blackened faces after the fall from grace.

Nazarites are assumed to be something akin to a religious sect rather than a people, perhaps for a statement that young men could be raised up as Nazarites whose vows set them apart.

Nazarites were forbidden to drink wine or liquor, or eat grapes or any grape product, nor were they allowed to cut their hair unless they'd come into contact with a dead body. They were supposed to avoid all dead bodies including their own brothers and sisters, but if someone should die in their presence unexpectedly, Nazarites were supposed to immediately shave their heads, and then shave again after seven days.

This sounds like a medical precaution, perhaps to avoid contracting whatever disease afflicted the deceased, or possibly to avoid picking up head or body lice that were looking for a new home. We assume that religious rules were arbitrary, but they may have risen from practical considerations.

Samson was a Nazarite whose mother was barren, but she conceived at the hands of an angel who ascended up into the sky after having a conversation with the parents-to-be on how to raise this special child. Samson's mother, and father Manoah were Danites, but the child would be a Nazarite:

(CAB) Judges 13:2-5 — "And there was a certain man of Zorah of the family of the Danites, whose name was Manoah, and his wife was barren… And the angel of the Lord appeared unto the woman and said unto her, Behold now, thou art barren, and bearest not, but thou shalt conceive and bear a son…

"No razor shall come on his head, for the child shall be a Nazarite unto God from the womb. And he shall begin to deliver Israel out of the hand of the Philistines."

In other words, a barren woman conceived a child with divine

assistance, so we can only guess at who the true parents were. Perhaps she was artificially inseminated, or maybe a fertilized egg was implanted as we do with surrogate mothers today. Why would the Nazarites be described as an ethnicity if they were born to various, unrelated people? In Samson, who was *created* by the angels to assist Israel, we may have the answer.

Like Noah, who was compared to the angels for his strange appearance, the Nazarites had ruddy, white skin, which means that their skin had a blush. Have you ever seen a white person whose cheeks blushed red, even when they weren't embarrassed? That's the definition of ruddy.

Noah, the Nazarites, and the human-like giant angels perfectly fit the model of Xanthochroi or Xanthrochroi, an ethnological term coined by anthropologist Thomas Huxley to denote fair-skinned, yellow-haired men and women such as those in the "greater part" of Central Europe. And yet, many of these tribes weren't found in Europe… they predated the Europeans in South America.

The biblical giants were equated with the ancient deities of Greece, according to Baty's commentary which followed the Book of Enoch.

Giants on Earth were the sons of Gaia (or Roman Terra), a primordial deity impregnated with "the blood of Caelum" or heaven. *Terra*, however, is a synonym for Earth, just as Adam and the daughters of men referred to people born of Earth.

Baty hypothesized that "the evil angels were the Titans, and that the great giants were the sons of those evil angels or Titans, for in Hesiod's *Theogony* they are called the host of the glorious Titans." These Titans were defeated by the god Zeus and bound in the west, which is another way of describing the biblical war to eradicate the Nephilim children born to the sons of God by the daughters of men.

This, of course, is a human interpretation which equates the Greek wars between factions of deities with the biblical account of the holy and fallen angels, as if one mirrored the other.

Bell's 1790 *Dictionary of the Gods* listed a Greek goddess named Nephele or Nephile who descended from the sky "as a cloud" to rescue two children who were about to be sacrificed — a horror perpetuated not by the gods, but by savage man, often in spite of the gods' expressly forbidding the sacrifice of both humans and animals.

Nephile "bore [the children] invisibly from the altar" and conveyed them "through the air" to the kingdom of Colchis. One child died en route, but the

other was kindly received by King Aeta. The child's father offered up a ram whose skin became known as the Golden Fleece. Some say that the Golden Fleece was actually a book written on skins "which taught the manner of making gold by the chemical art." Whatever its purpose, the Golden Fleece became the object of an enthusiastic expedition by Jason and the Argonauts.

The various books of Enoch gave strange accounts of the Watchers and their sojourn with the women of Earth. Humans were referred to as "bulls" and "heifers" and "cows" as if we were no more than brute animals, and we already existed in different colors: black, white, and red. Thus, one cannot attribute any given race to the arrival of the Watchers.

In a footnote, Charles noted that as in the Book of Ezekiel, humans were symbolized by animals: sheep, bulls, birds of prey, and other wild beasts, while the fallen Watchers were symbolized by stars in the heavens, and the unfallen Watchers by men.

The black bull pursued the red bull all over the world and gored him, until the red bull could no longer be seen, this being interpreted rightly or wrongly as Cain and Abel.

After that, bulls and cows multiplied greatly, both black and white, but a "great white bull" was born and from him, many others were born like him. This "great white bull" was interpreted as Seth, even though none of these are actually named in Enoch's narrative.

Cain, Abel, and Seth were the three most prominent sons of Adam and Eve, but the narrative of the bulls more closely matches a later timeline when humans had already multiplied on Earth for several generations, unless by Cain and Abel he was referring to their descendants.

Then, "a star fell from heaven" and it arose to eat and pasture among the animals, to the distress of the animals. Bulls and cows began to shift, changing their stalls (homes) and pastures to live with one another.

Pretty soon, several other "stars" descended from the heavens to join that first star, and these "stars" became like bulls among the cattle, this being interpreted as a reference to the sons of God with the daughters of men:

"They all let out their privy members, like horses, and began to cover the cows… and they all became pregnant and bare elephants, camels, and asses."

Elephants, camels, and asses, like bulls and cows are not considered to be literal, but interpreted as representing the "three classes of giants."

This was considered the greatest of their sins, procreating with mankind, inserting their genetic seed into the human race. The trouble is that we don't know at what point in human evolution this insertion took place.

According to Kramer's 1944 *Sumerian Mythology,* a pictogram of a star represented the Sumerian word *An* which meant "heaven," and also the word *dingir* which meant "god." *An* also happened to be the name of a Sumerian deity, so this concept of a star representing a physical deity who could descend to Earth was known in several cosmologies.

MacCulloch's 1905 *Folk Tales and Primitive Thought* offers a similar theme among some Native American tribes in which humans were either brought to Earth from somewhere else, as descending from the clouds, or that we derived from various animals such as tigers and snakes.

What if these "animals" were an obscure way to reference family trees, such as we do today with surnames? We identify ourselves as being from the Smith family, or the Campbell family, or the Giordano family, or the Garcia family. What if the origin of a tribe being from an animal, or a tribe having an animal totem was just another way of defining a specific family tree?

Mankind is loosely associated with apes. According to the evolutionary family tree our earliest ancestors were ape-like. They looked like monkeys and apes, they climbed trees, and they did not walk upright as we do.

Are we — modern humans — the product of genetic experiments? Are we a hybrid race between apes and extraterrestrials? And more importantly, would we deny ourselves the benefits derived from being *Homo sapiens* by removing their genes from our family tree, if it were possible to do so? Would we choose to revert to the primitive beast that existed before their "great sin on Earth"?

By the same token, if extraterrestrials are still experimenting with our genetics as some believe, would we deny ourselves whatever benefit the human species might derive from additional manipulation? We can't even begin to guess at the changes that might occur such as extreme longevity, the ability to regrow lost teeth or lost limbs, the ability to fly, or to breathe underwater, or enhanced psychic abilities. If we could make these changes in ourselves, there is no doubt that we would, so our complaint is limited to their methodology and of giving permission.

Change does not always integrate smoothly, however, and unfortunately all hell broke loose after the birth of giant children to human women.

The oxen, meaning the men of Earth, became frightened and lashed out,

terrified of the giant children being born who grew up to cannibalize their brethren, until "all the children of the Earth began to tremble and quake before them, and to flee from them."

Human mothers who were still learning the arts of being civilized themselves were ill-equipped to properly parent a race of giants. Imagine having a young child as big or bigger than yourself, and telling him what do to. Imagine what the Terrible Twos would be like if the child were four or five or six feet all. He'd quickly learn that you weren't powerful enough to "make him" do anything.

You couldn't stop him or control him, and he hadn't yet learned how to behave in a civilized adult manner, so he bit and kicked and punched when angry with all the power of an adult fighter. Nor would he be willing to learn because you couldn't make him learn, so he wouldn't have to. This was the dilemma encountered when the giant Nephilim children were born, that being the name given to the hybrid offspring.

Four white angels came down from the heavens, curiously referred to as "men" rather than "stars" as before, with a goal of righting the wrongs which had been done on Earth.

One of these angels, which of course were also giants, seized the first "star" which had fallen (or flown down) from heaven, bound him hand and foot, and cast him into the bowels of the earth, down into a deep, narrow cavern.

Meanwhile, another of the angels gave his own sword to the Nephilim which were now terrorizing Earth, in order for them to smite one another — and they did.

Then the four white angels gathered up all of the stars which had come down to Earth, whose shame for their deeds was great, and bound them all hand and foot and cast them into the cavities of the earth.

One of the four went to Noah "the bull" and "instructed him in a secret. He was born a bull and became a man, and built for himself a great vessel and dwelt thereon." Three other "bulls" lived on the vessel with him being interpreted as his sons, all protected from the great flood which came soon after. One was black, one was red, and one was white. Black, white, and red "bulls" were represented on the Ark, so the varied races of man existed both before and after the Deluge.

An alternate version said that the angel went to "the bulls" plural, meaning Noah's family, after which "the animal trembled, and it was born,

and began to be a man, and built for himself a large ark." This act of becoming a man from a bull appears to have been one of learning, as if gaining knowledge like we do in school is what differentiates man from beast.

All of this appears to have preceded the arrival of the Tuatha dé Danann gods of Ireland, the Mycenaean gods, the Inca gods, and others who came down all around the world to trigger the Bronze Age on Earth during which they helped mankind to rebuild after the flood and officially took on the role of teachers.

These teachers have sometimes been identified as the fallen angels by those who label all pagan deities as unholy, but it does mankind a disservice if our true history has been muddled to erase all memory of extraterrestrial visitation except for a few vague stories that were intentionally altered to become parables instead of historical events, as shown in Bergen's 2019 *Fairies of Ireland*. Extraterrestrial history is being erased from the Bible, one word at a time.

It serves to demonstrate that a race of giant extraterrestrials came down as if they were "stars" descending out of the heavens. They resembled humans, being "countless soldiers… of human appearance." Their skin and hair were as white as snow, and they were able to beget children with humans. Whether we were much bigger ourselves in those days isn't specified, but one would almost expect it to be so or else how could such a union take place unless only in a test tube?

Throughout the Bible and extra-biblical texts are references to "angels" coming down to Earth, and sometimes even the Lord himself, trying to straighten out the affairs of men, appointing some men to be leaders, but always allowing humans to engage in Free Will — choosing for ourselves whether to do good or evil.

The Gods of the Incas

All around the world, an advanced civilization of Nordics came down out of the sky and taught us how to read and write, build houses and cities, store up food for the winter, and protect ourselves. They taught us all about farming, irrigation, and how to interpret problems in the soil and on the crops along with methods to solve them, and about livestock and all that goes with it including veterinary medicine.

They taught us meteorology, astronomy, and mathematics. They were The Teachers, but one day they vanished, seemingly overnight, and nobody knows what happened to them though we have no lack of theories.

Primitive Man

We tend to identify early man as being much like ourselves except for the lack of technology, but this was not the case. Humans barged into the world as a savage, ruthless race, rude and ferocious, without laws or morals, or civilization of any kind.

It wasn't simply that we lived in caves, or out in the open wearing animal skins, leaves, or tree bark for clothing, if we wore clothing at all… It wasn't even that we didn't plant food or keep livestock, relying only on what we could find in the moment including the raw flesh of animals. Yes, our ancestors ate raw meat, sometimes after it had been festering for days.

The savagery came from our inhumane treatment of one another, remnants of which you can still see among us today. Think about it. Today we consider ourselves civilized and yet we're still chopping off heads, raping, robbing at gunpoint, enslaving, heinously torturing, burning, slaughtering, committing genocide, human sacrifice, and even cannibalizing one another. Yes, humans are still eating the flesh of other humans, and hardly a day goes by without a news story of a mother killing her own children, or kids killing parents and teachers.

If this represents civilized humanity, can you even imagine what we were like BEFORE a race of benevolent entities came down from the cosmos to teach us a new way of life?

Multiply the savagery of today tenfold or more, or perhaps just apply the actions of the most savage among us to everyone. Can you imagine a world in which we were *all* as savage as the worst of us today? What if everyone harbored the hatred that transforms man into a vicious brute?

Even as recently as the 19th century, tribes existed whose viciousness toward their neighbors frightened even well-armed troops of soldiers with guns. One such tribe was the giant Seri Indians whose infamous ability to terrorize was featured in Bergen's 2014 *Age of Giants*.

The Seri were one of the most frightening and savage tribes ever documented in the history of mankind, and anyone unlucky enough to set foot on their island rarely made it back out alive.

The name of the island on a 1759 map was *Island of Get-Out-If-Can* or "get out if you can." This warning related to getting stranded by wicked currents, as ships often got stuck in the adjacent channel and were

subsequently attacked by vicious Seri cannibals which we first documented in the 1500s. From Bergen's 2014 *Age of Giants*:

"The Seri were conspicuously unskilled with tools in general, though they were proficient with their big hands and teeth — frighteningly proficient…

"Horses weren't for riding — they were for eating — and so were humans. This was the way of the Seri whose mode of living barely made it into the Stone Age…

"Raw meat was torn off with their teeth in a manner compared to coyotes, using a twisting or backward jerk of the head. The meat was then gnawed, sucked, and swallowed. They didn't limit themselves to fresh meat, either — carrion was also on the menu, and they seemed to prefer decayed meat…

"Even offal was considered edible, as were humans. They didn't kill humans just for food, they reveled in the act of killing and had an insatiable blood lust. Blood and entrails were the most prized portions of a dead human…

"No people in history were more dreaded than the Seri, and survivors were more afraid of their 'throttling hands and rending teeth' than their clubs or poison arrows. Attacks on humans were up close and personal and once caught, you were savagely attacked with their teeth, or pummeled with stones the size of a fist…

"A German writer named Clemens Pajeken stated that 'the Seris appear not to grasp the idea that they are human. Like beasts of prey of the wilderness, they go out to slay men and animals. They slay to satisfy a lust for slaughter.'"

Not only were they savage, the Seri Indians towered over us. Other cultures claim similar histories, differing from the Seri in one singular regard — that gods came down out of the sky as teachers. McCulloh's 1829 *Aboriginal History of America* described the state of the Peruvians prior to the arrival of the gods:

"Nothing can be more rude and barbarous than the state of society which is represented to have existed in Peru in the first ages of her history. The natives are described as living by two's and three's in holes and caves, half-naked, and feeding upon whatever matters came in their way, even eating human flesh.

"They lived without law, government, or religion — or, according to Garcilasso's words, 'they were like so many brute beasts.'

"The Sun, beholding this deplorable condition of the Peruvians, felt so much compassion for them that he sent a son and daughter of his own celestial origin down from heaven to instruct them in religion, government, and the arts of civilized life.

"These two illustrious individuals were Manco Capac, the first Inca, and his wife Coya Mama, who were placed by the Sun on an island in Lake Titicaca."

Gibbon and Herndon's 1854 *Exploration of the Valley of the Amazon* corroborated the savagery which, contrary what some would have you believe, existed in every corner of the world, and by every race at some time in the distant past:

"Before the days of the Incas, the Indians of these regions are thought to have lived in holes in the ground, in crevices, or under overhanging masses of rocks, and in caves like wild bears, biscachas, or eagles.

"They ate grass and roots of the earth like beasts, [and] roamed among each other as animals of the desert. Like the Chunchos, they reverenced brave animals, large birds, and serpents. There were many tribes with different languages, and different worships of birds or beasts.

"In war they flayed their prisoners, ate their flesh, drank their blood, made drumheads of their skins, and sticks of their bones. They went about in flocks, robbing each other like wolves, the weaker giving way to the strong. It has been said [that] they fattened the children of their enemy like lambs or calves, and ate them.

"A man and a woman of some different race suddenly appeared among them, they knew not from whence they came. The opinion was that they were from out of the great Lake Titicaca.

"The man and his sister told the Indians they had been sent by their father, the Sun, to draw them from their savage life, and to instruct them how they might live like men, and not like beasts, to show them how to cultivate the land and raise food, to teach them to make clothing and to wear it."

The ancestral Seri and Peruvian descriptions are simply more descriptive, being preserved by their enemies. In other regions of the world,

this history has been tamed and softened because we don't want to acknowledge the brute beast that exists in the heart of mankind. This evil within us is the very thing we should most strive to quell, being a war between good and evil within each and every human being on Earth.

Rycaut's 1688 translation of Garcilasso's *Royal Commentaries of Peru* provided a toned-down description which lacks the more horrific and bloody details:

"The people in those times were like so many brute beasts, without religion or government. They neither sowed, nor plowed, nor clothed themselves, because they knew not the art of weaving with cotton or wool. They dwelt by two and two, or three and three together, as they happened to meet in caves, or holes in the rocks and mountains.

"Their food was herbs or grass, roots of trees, and wild fruits, and man's flesh. All the coverings they had were leaves or barks of trees, and skins of beasts. In short, they were altogether savage, making use of their women as they accidentally met, understanding no property, or single enjoyment of them."

Such were the ways of mankind when a race of beings from another world, having watched us from afar living in deplorable conditions, chose to come down and help us.

We called them gods, perhaps out of misunderstanding, because it is possible to embrace the concept of a spiritual realm populated with entities such as are described in the Bible as being separate and distinct from the physical beings who came down out of the sky. One does not negate the other, and the truth may well be some blending of the two.

A curious note is that the biblical story of Adam and Eve bore similarities to that of the Incas, with Adam and Eve starting out naked, and then discovering their own nakedness and covering themselves with fig leaves and coats of skin, this "knowledge" of nakedness shown by a "serpent" or evil being whose sin was to expose Adam and Eve to knowledge which they weren't supposed to have, in whatever manner this knowledge transfer took place. Forbidden knowledge and the "fallen angels" who shared it with us is among the themes of Bergen's 2014 *Age of Giants*.

Adam, Eve, and their children were taught how to care for the orchards, till and harvest the land, tend flocks of sheep, and build cities. These

teachings expanded as the family grew, with Jabal taking on herds of cattle, and Jubal learning to play the harp and organ. Tubal-cain learned about brass and iron.

These teachings are echoed all around the world, from the Americas to the British Isles, eastward through Europe and up into Russia, down into the Holy Land, and throughout Asia and all of the regions beyond.

The Book of Genesis in Cook's 1873 *Holy Bible* includes the following passages on learning the trades of civilization, and of clothing themselves. Unfortunately, the emphasis has been put on the sin of knowledge, its punishment, failure to do well, and murder as opposed to the knowledge that they gained, which is where the Bible differs from other narratives. Only the passages on what they learned appear as follows:

Adam learned how to care for a garden, and to till the ground like a farmer: "The Lord God took the man [Adam] and put him into the Garden of Eden to dress it and to keep it… The Lord God sent him [Adam] forth from the Garden of Eden to till the ground from whence he was taken."

Adam's sons learned to till and harvest the ground, and keep and multiply flocks of sheep: "Abel [their son] was a keeper of sheep, but Cain [their other son] was a tiller of the ground. And in the process of time it came to pass that Cain brought of the fruit of the ground, an offering to the Lord." In other words, Cain harvested the crops. "And Abel, he also brought of the firstlings of his flock and of the fat thereof."

Cain built a city: "And he [Cain] builded a city, and called the name of the city after the name of his son, Enoch."

Enoch's descendants Jabal and Jubal were keepers of cattle and music, respectively: "Jabal [was] the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal; he was the father of all such as handle the harp and the organ."

Their half-brother Tubal-cain was skilled in metallurgy: "Tubal-cain [was] an instructor of every artificer in brass and iron."

Adam and Eve learned to curb their lustful desires and limit their sexual relations to a single person, and about clothing their nakedness: "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and

they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."

Adam and Eve ate of the forbidden fruit, "and the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons."

If Adam and Eve were not the first and only humans on Earth, considering the evolutionary evidence that dates back millions of years, they may represent humans-in-training, or a genetic experiment created from an earlier species of hominid.

The union formed by Adam and Eve may have been designed to end the practice of "making use" of whatever woman happened to be handy in the moment. The teachings in Genesis match those of the Inca gods except for the level of detail, and the acknowledgement that mankind existed prior to Adam and Eve. Humankind has existed in some form for millions of years, long before the accepted timeline of the biblical Genesis which doesn't even come close to filling the true timeline.

The copulation between the sons of God and the daughters of men came several generations after Adam and Eve, at which point the Book of Enoch still referred to humans as *cows* and *bulls*. This illicit coupling produced a race of giants, but Cook's *Holy Bible* suggests that giants existed prior to the arrival of the fallen angels:

"There were giants in the Earth in those days, and also after that when the sons of God came in unto the daughters of men, and they bore children."

Wickedness abounded, this preceding the great flood, and only based on extracurricular texts can we guess at the nature of the wickedness. The Bible merely says this:

"The wickedness of man was great in the Earth, and that every imagination of the thoughts of his heart was only evil continually… The Earth was filled with violence."

Were they like the Seri? Who tortured and cannibalized their neighbors? Humans had lost the internal war between good and evil and had chosen a path of evil, much to the dismay of the Lord who regretted that he'd ever "created" man, whatever that meant, whether by genetics or teachings or

both. Creating mankind "in his image" could just as easily refer to teaching us to live in a civilized manner as the Otherworlders do, molding our society and way of life to be more like theirs.

ECLIPSE — WORLD IN DARKNESS

The Bible tells us that Noah and those who accompanied him on the Ark survived the Great Deluge, and many of us have been taught that they were the only survivors.

But all around the world, in every culture even to the remotest regions, they also have flood legends passed down from generation to generation, and in all of these legends there were local survivors. Noah was not alone.

Others survived by taking refuge in caves in the highest mountains, as was done throughout the Americas. McCulloh's 1829 *Aboriginal History of America* described one such refuge in the mountains of Peru:

"Zarate relates a Peruvian tradition of the Deluge in which a curious particular has been preserved though corruptedly.

"His words are: 'The Indians related [that] there had been once a flood, during which time men saved themselves in great caverns which they had constructed for this purpose upon lofty mountains, and to which they had carried every thing necessary for the support of life.

"When they entered these caverns, the entrances and even the smallest fissures were so perfectly closed that the waters could not penetrate them.

"When they considered that the waters had diminished, they thrust out some dogs, who returned to them wet but without being soiled with mud, by which they perceived that the waters were still so high that they did not dare to leave the caverns, until they found their dogs again returned to them foul with mud."

They *knew* that a flood was coming, just as Noah had known. And they knew that they would need food supplies to carry them for an extended period, just like Noah on the Ark. Did the deities warn them as well?

There may have been more than one deluge, and some of these devastating floods may have been regional rather than worldwide. Building on the 1996 evidence as brought forth by marine geologists Dr. Walter Pitman and Dr. William Ryan who proposed that a catastrophic flood inundated the Black Sea region around 5600 B.C., underwater archaeologist Robert Ballard discovered evidence of a major flood in the Black Sea region around 5000 B.C., and some believe that what he discovered is evidence of

the deluge that Noah survived.

Meanwhile, over 2,000 miles west of the Black Sea, out in the Atlantic Ocean, a continental island sank in a catastrophic event — we call that island Atlantis. Donnelly's 1882 *Atlantis: the Antediluvian World* dated this event to around 9600 B.C., and as we've seen with the Sea of Sargasso as explored in Bergen's 2019 *Lost Kingdoms of the Americas*, there is physical evidence to suggest that a land mass once existed there.

Meanwhile, over near India, the island of Taprobane which was larger than Bolivia, also appears to have sunk down into what is now the Arabian Sea. As geologist Vivien Gornitz's 2007 article, "Sea Level Rise, After the Ice Melted and Today," states, the sea level rose as much as 394 feet over the course of 20,000 years. This would have covered entire forests.

It wasn't enough to be obliterated by a world flood, because in one of those subsequent floods the sun also went dark and stayed that way for a long time.

The entire length of South America's west coast has a ridge of volcanoes making it one of the most active volcanic regions on Earth. Volcanic ash can rise up into the atmosphere in a dense cloud and seemingly "darken the sun." Did volcanoes erupt and cause the global event described in the years following 535 A.D.?

Unlike Noah's flood and the sinking of Atlantis, this event took place during recorded history so we have multiple sources to draw from.

Sixth century historian Procopius wrote, "For the sun gave forth its light without brightness, like the moon, during this whole year, and it seemed exceedingly like the sun in eclipse." He listed this event in 536-537 A.D. as seen on the southern coast of the Mediterranean Sea which borders Africa. The darkening of the sun triggered pestilence and war.

Hennessy's 1887 *Annals of Ulster*, being a brief chronicle of ancient Irish affairs, gave no mention of darkness but did record a "failure of bread" in both 535 and 538 A.D.

China, Europe, the Middle East, and South America were experiencing everything from snow in the summer, to drought, to a "dense, dry fog" which is sometimes equated with volcanic ash.

Ice core and tree ring analyses proved that one or more events took place which impacted the entire world between 533 and 542 A.D. The two most prominent scientific theories are multiple comet impacts, and multiple volcanic eruptions that caused a volcanic winter; or perhaps one triggered the

other.

A 2008 article entitled, "New Ice Core Evidence for a Volcanic Cause of the A.D. 536 Dust Veil," by Larsen, et al., studied physical evidence which suggests that an explosive volcanic eruption took place somewhere near the equator in 533-534 A.D. which produced an extensive atmospheric dust veil.

Evidence was taken from ice cores in the Antarctic and Greenland and compared to tree-ring chronologies in Sweden, Finland, Russia, and Austria.

The authors conjectured that in 536 A.D., a widespread dust veil caused by a volcanic event in 533-534 A.D. (plus or minus two years) resulted in a dimming of the sun across much of the Northern Hemisphere. This, in turn, triggered a severe cool-down effect which impacted the growth of trees (and subsequently crops) from 536 to at least 550 A.D.

Volcanic hotspots near the equator include the west coast of Ecuador and Colombia in South America, Rwanda and northern Tanzania in Africa, and the island group which includes Malaysia, Indonesia, and Papua New Guinea.

This may not have been the life-changing event spoken of in Peruvian history since the date doesn't match, but it does provide proof that at least one portion of the Titicaca narrative was plausible — that of the sun going dark for a long time.

First God Arrives at Lake Titicaca

Baldwin's 1872 *Ancient America* and Keane's 1901 *Central and South America* both dated the arrival of Manco Capac, the mysterious "son of the Sun," at 1021 A.D. based on the testimony of an original chronicle of Inca history from Garcilasso de la Vega. Manco's arrival was a UFO event. This date does not match up with the volcanic events of 535 A.D., although the description of Peru at that time is a perfect match.

In the Collao region which encompasses Lake Titicaca, the sun went dark for an extended time and the Peruvians beseeched the gods to bring back the light. Then came the magical moment where they witnessed an object "shining very brightly" rise straight up out of the lake. They equated this object with the sun, but at the same time a bearded white man appeared "of great body" and "great stature" and a venerable presence. In other words, the man was a giant.

Lake Titicaca is big enough that the natives could mistake a sunrise as the sun coming up out of the lake. It's also big enough to allow a submersible UFO — known as a USO — to rise from its depths.

The borders of the lake have changed over the centuries and it was not always called Titicaca. A 1732 Joannes Petroschi map refers to the lake as Chucuito, with the Collas tribe living at its northern shores.

A 1914 bulletin from the American Geographical Society discussed vanished lakes in the region of Lake Titicaca, including evidence that Titicaca once extended as far as Tiahuanaco — the latter being a major archeological site with structures unlike any other known structures in the world.

Tiahuanaco is less than 20 miles from Titicaca's current shore, and the bulletin found evidence of an ancient shoreline 150 feet above the 1914 lake level. Tiahuanaco may be a key piece of evidence because some believe it to be the first of the ancient cities that was built by a people as yet unknown, perhaps even the bearded white man who mysteriously appeared at Lake Titicaca to change the world as they knew it.

Markham's 1883 translation of Cieza de Léon's *Second Part of the Chronicle of Peru* described the arrival of these cosmic visitors after a long period of the Peruvians not seeing the sun, in conjunction with their cleaning up the atmosphere so that the sun was visible again, but in this narrative the

sun rose up from an island rather than the lake itself.

"The sun, shining very brightly, came forth from the island of Titicaca in the great lake of the Collao, at which every one rejoiced. Presently afterwards they say that there came from a southern direction a white man of great stature" who converted plains into mountains, great hills into valleys, and made water flow out of stones — in other words, terraforming.

Bandelier's 1904 *Aboriginal Myths and Traditions Concerning the Island of Titicaca* quoted "an old wizard" as saying that "the sun rose into the heavens from the Sacred Rock, in the shape of a big flame." This *sun*, however, "was the child of a woman," the same woman who was the mother of Manco Capac. The name of the Sacred Rock was Titi Kala.

Markham's 1873 *Narratives of the Rites and Laws of the Incas* asserted that "the sun, in the form of a man, was ascending into heaven, very brilliant," and that this "sun" communicated with the Incas and their chief Manco Capac prior to rising up into the sky, giving them instructions.

Markham's 1864 translation of Cieza de Léon's *First Part of His Chronicle of Peru* said that "the sun, after a long absence, rose out of Lake Titicaca in company with a white man of large stature, who gave men rules to live by. He eventually spread his mantle on the sea and disappeared."

Upon witnessing his ability to terraform Earth, along with the return of the sun in the sky, the Peruvians called him "Maker of Created Things" and "Father of the Sun." We tend to dismiss native references to beings whose parents are identified as the Sun and the Moon, not taking into account that even today, UFOs can make it appear as if the sky is full of suns and moons.

Look at how this event unfolded: The natives witnessed a round or disc-shaped bright or shiny object rise up out of the lake, followed by a tall white man with the power to bring back the sun and terraform Earth. The sun itself became a personage — the all-father-god — and the tall humans who arrived with it were considered its children, or Children of the Sun.

So far this is reminiscent of the Book of Genesis in Cook's 1873 *Holy Bible*, where "the Earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, and God said, 'Let there be light,' and there was light." In the footnotes, Frederick Cook clarified the meaning of "without form and void" as taken from other biblical passages:

"They describe the utter wasting of a condemned and desolated land" such

as is seen in a desert, or a city that's been devastated, or a region that's been wasted and destroyed. "The Earth [in the Genesis passage] was shapeless and waste."

Cook noted that we should not assume a total absence of life or primeval emptiness, but be open to "a former state of life and harmony" followed by "desolation and disorder."

Another phrase which isn't as clear cut as we'd expect is that of the Spirit of God *moving upon* the face of the waters. "Hovering over" is one of the suggested meanings.

The 1850 *Wycliffe Bible* stated that "the Spirit of God was *born upon* the waters." The words "born" and "borne" carry different meanings although anciently *borne* with an "e" was often used in place of *born*.

With an "e" it refers to being carried, supported, or conveyed, such as flying in an airborne vehicle, or floating on top of the water, or borne upon one's shoulders as in *carried*. Born without an "e" refers to giving birth, as in a child was born of William and Mary Smith.

This Wycliffe version used *born* without an "e" which may simply have been a mistake. If intentional, however, it is suggestive of the many legends of entities being "born" out of floating eggs, such as egg-shaped flying vehicles that could also float on the water as shown in the legends of Protogonus and Derceto in Bergen's 2019 *Amazon Queens*.

The 1883 *Darby Bible* stated that "the Earth was waste and empty, and darkness was on the face of the deep, and the Spirit of God was *hovering over* the face of the waters."

Moved upon, borne upon, born upon, and *hovering over* denote very different meanings. This doesn't mean that the Manco Capac event was the biblical Genesis which took place thousands of years earlier, but it gives us an interesting view as to how our ancestors perceived such events in the world. Even traditional accounts of the Titicaca event acknowledge that our timeline may not be accurate.

What follows in Genesis is nothing short of terraforming Earth, preparing it for agriculture, seeding it, and once it was ready to produce food, Earth was populated with animals, and then finally, humans.

A similar account of terraforming was given in Johnson's 1881 *History of the Tuscarora Indians*, being a tribe in North America thousands of miles from the Incas.

In the Tuscarora tradition there were two worlds, or regions of space: an upper world, and a lower world. The upper world was "inhabited by beings resembling the human race" and the lower world was inhabited "by monsters."

The human-like beings of the upper world came down to live on Earth. "When the human species were transferred below, and the lower sphere was about to be rendered fit for their residence," a female descended to the lower world. She gave birth to twin boys and then died. These boys were not human, they were gods whose purpose was to terraform Earth.

One was a "good" god and the other a "bad" god. The good god "created" the sun, moon, and stars in order to give light. Then he prepared the surface of the continent for human habitation by creating rivers, creeks, plains, and lakes, and then populated it with plants and animals. Then a man and woman were created "out of the earth " and given life. They were called *Ongwahonwa*, meaning "real people" or human beings.

Meanwhile, the bad god created mountains, waterfalls, steeps, caves, and animals that would be injurious to mankind. The two deities worked in opposition to one another until it came to a head and they engaged in combat. The good god prevailed and the bad god sank down into a region of darkness and became "the Evil Spirit of the world of despair," reminiscent of Enoch's account of the fallen angels as told in Charles' 1913 *Apocrypha and Pseudepigrapha of the Old Testament:*

"Chapter 88: The Punishment of the Fallen Angels by the Archangels. And I saw one of those four who had come forth first, and he seized that first star which had fallen from heaven and bound it hand and foot and cast it into an abyss. Now that abyss was narrow and deep, and horrible and dark."

And thus one of the four archangels cast the leader of the fallen angels into an abyss, and soon after all the rest of the fallen angels were cast down in the same way. This dark abyss most likely referred to a cave. Could this be anything other than the Tuscarora creation story mirrored in the Book of Enoch? With both being expanded versions of the Book of Genesis?

Rycaut's 1688 translation of Garcilasso's *Royal Commentaries of Peru* spoke of how "our father the Sun" sent his son and daughter down from heaven to Earth to assist the people who were already living here.

This "son of the Sun" and his sister, upon arriving at Lake Titicaca from

heaven, taught us laws and precepts so that we could live like men of reason and civility. We were taught how to "live in houses and society," to sow the land, cultivate trees and plants, feed the flocks, and live "as rational men and not as brute beasts."

The extraterrestrial teachers were themselves instructed on how to treat humans once they'd conditioned us to living by rules, which could not have been an easy task.

The teachers were to live in imitation of, and follow the example of their father the Sun, treating us with all of the love that a father gives to his children, in gentleness and clemency, justice and piety, reason and goodness, in the hopes that we would also act "in imitation of him."

Through these teachings, we were *molded into his image*, not as created beings formed out of nothingness, but as rational beings who followed the example set by the extraterrestrials to imitate their benevolent way of life, or at least their Father's wishes for how it should be.

Cieza said that the Maker of Created Things gave life to men and animals, which could refer to transforming the region for life-giving food to grow. Whatever its meaning, this wonder-worker was gentle, kind, and loving towards humanity as he made his way across the country leaving miracles in his wake.

He worked his way northward "along the way of the mountains" leaving marvels in his wake, but he did not return to the places he had already been.

This deity "created" a domesticated version of native plants, he "created" domesticated animals, and then taught us how to care for it all, giving us dominion. Humans were "naked" in those days and he taught us how to fashion shoes and clothing.

He also "created" us, in a sense. Not physically, because humans were already here, but in lifting us up from a primitive lifestyle, he "created" us in his image. He made us to be more like him — humane and civilized, by pursuing more than just food and shelter. He admonished us to "do good, and no evil or injury to one another," and urged us to be loving and charitable to all. These were the teachings given to the Incas.

The traditional response of the Church is that "heathens" simply incorporate Christian teachings into their own pagan beliefs, creating a hybrid faith that overwrites the original. However, when you find similarities in unrelated legends around the world, even into the remotest tribes, it is more suggestive of a world event happening in real-time than the echo of one

person's memory coloring the legends of another.

Naming of the God

Originally, the white man who appeared in conjunction with the sun was not referred to by name. The legends speak only of "Our Father the Sun" who sent his sons and daughters among us as teachers, and builders, and civilizers — the progenitors of the Inca Empire.

Subsequently, two names were attached to this teacher: Illa Ticci Viracocha, and Manco Capac. Rather than being alternate names for the same person, perhaps they were brothers, or father-and-son, because by all accounts the tall white man did not come to Earth alone.

Illa Ticci Viracocha means "founding light" or "eternal light" from the entity named "Vira" who "dwells in space." Broken down: Illa means *light*, or *eternal light*; Ticci means *foundation*, or *founder*; Vira appears to be his personal name; and Cocha means *lake, sea, ocean, abyss,* or *space*. This might simply represent the sun itself if his accomplishments on Earth hadn't been so specific. Informally we called him *Viracocha*.

Garcilasso suggested that Viracocha was a god of the sea like Poseidon, Neptune, and Manannán mac Lir which translates as "Manannán, son of the sea":

- Vira — proper name for the man himself
- Cocha — sea, ocean

Markham's 1907 translation of Gamboa's *History of the Incas* noted that while most historians agreed that Viracocha was a creator god, the meaning of each part of his name was disputed. Possibilities included:

- Illa — light, eternal light
- Ticci — foundation, founder
- Cocha — lake, abyss, or space
- Viracocha — "the Dweller in Space"

His nicknames Pachacamac and Pachayachachi referred to his being "The Ruler and Teacher of the Universe."

Winsor's 1889 *History of America* said that nobody knows for certain who built the Cyclopean cities that were later occupied by the Incas, because

the "memory of the builders was either quite lost, or preserved in vague, uncertain traditions."

The ancient tradition pointed to "the region of Lake Titicaca as the scene of the creative operations of a deity, or miracle-working Lord. This deity is said to have created the sun, moon, and stars, or to have caused them to rise out of Lake Titicaca."

He had many names including *Con Illa Ticci Viracocha* and *Pachayachachic,* the latter meaning Teacher of the World. The parts of his primary name were as follows:

- Con — a creator deity who came from the north
- Illa — light, the origin of light, eternal light
- Ticci — foundation, founder
- Vira — a proper name, a depository, a place of abode, a dweller
- Cocha — ocean, abyss, space
- Viracocha — "the Dweller in Space"

As the "Red-haired Indians of Paytite" chapter will show, the name *Con* might represent an Irish deity who relocated to South America, whose full story is told in Bergen's 2019 *Lost Kingdoms of the Americas*.

According to Winsor's assessment of several sources, the deity's full name translated as: "God, the Creator of Light, the Dweller in Space, the Teacher of the World."

A curious interpretation which historians rebut is that Viracocha also meant *foam of the sea*, *grease of the sea*, or *a sea of grease*. Suppose for just a moment that this tall, bearded white man, who had the power to terraform mountains and valleys and perhaps even cleanse the sky of whatever dust and debris was blocking out the sunlight, truly was an Otherworld being such as the Mycenaean Greeks or Irish Dananns who colonized South America. Is it possible that this "sea of grease" was connected to the Sea of Sargasso over which a ship would sail if arriving from the north, such as from Ireland to South America?

Although Peru is on the opposite coast from the Sea of Sargasso in the Atlantic Ocean, the narratives all agree that this personage did not limit himself to Lake Titicaca, but also traveled to parts unknown to spread his teachings, and in some narratives he arrived "from the north."

Winsor separated Viracocha from Manco Capac, and the Inca Empire

from that of the more ancient builders and rulers who "brought wild plants under cultivation, and domesticated the animals of the lofty Andean plateau." First came Viracocha, the creator deity who mysteriously appeared at Lake Titicaca and who created the stone men at Tiahuanaco, followed "long after" by Manco Capac and his brethren.

The ancients or their rulers were called *Pirua*, and Winsor allowed an "average of 20 years" for each king in the Pirua dynasty starting with Pirua Manco, which dates the arrival at 470 B.C. This empire flourished for 1,200 years, followed by a 500-year period of disruption, after which Manco Capac came as a prophet of Viracocha to re-establish order and civilization.

Winsor acknowledged that these dates were estimates and that he'd culled information from "the catalog of kings given by Montesinos." It is similar to the method used in dating biblical events by assigning arbitrary life spans based on those of modern humans.

Markham's 1910 *Incas of Peru* dated Pirua Manco's reign at 1300 B.C. based on historian Fernando Montesinos' king list, followed by the first Manco Capac in 1270 B.C., with varied lengths of reign given for each ruler ranging from 3 to 70 years.

However, if one accepts a proposed date for the Great Deluge as being 5000 B.C. based on Robert Ballard's research, then it pushes Pirua Manco's arrival back to 4110 B.C.

Perhaps the truest date would be that which matches the construction date for Tiahuanaco, but even this is fraught with disagreement.

Archeologists are all over the place in pinpointing a date of origin for Tiahuanaco, with antediluvian dates ranging from 15000 B.C. based on Arthur Posnansky's archeoastronomy, to radiocarbon dates starting at 1530 B.C. and ending centuries after Christ. The latter dates may simply reflect upper layers.

With such a wide range of potential dates, even scholarly disagreements become moot because so many dates are possible. However, both the king list date and the radiocarbon date allow for a migration of Gentry to the Americas by the Irish Dananns or Mycenaean Greeks.

Since both civilizations vanished mysteriously, perhaps this is evidence that they relocated to the Americas. If they truly did serve as teachers to mankind, it may have been that when they finished teaching in one region, it was time to move on and start teaching a new group of humans.

As for the name of the first teacher to arrive at Titicaca, Manco Capac is

also referred to as this man who appeared, or was born, at Titicaca, with *Manco* being his given name like Robert or John, and *Capac* being his title.

By whatever name, this personage was associated with the First Age of the World — the age of the Viracochas — an age of immortal gods. The Second Age was the age of giants who worshipped Viracocha. The Third Age was of ordinary-sized men, primitive and barbaric. This was followed by an Age of Warriors or Heroes, and finally, an Age of Kings with the Incas being the last in that line. In other words, Viracocha may have referred to a race of beings, rather than an individual personage.

The Ethics of Transformation

Legends disagree on the number of people that Viracocha brought with him, but general consensus settles at three additional men accompanied by their sister-wives for a total of eight deities.

Viracocha wore a long, white robe secured at the waist, and he carried a "magic" staff. The other men wore long robes along with vestments made of fine wool. Their clothing was adorned with decorative patterns and referred to as the "vestures of kings." The women were richly dressed and adorned in gold.

According to Markham's 1871 *First Part of the Royal Commentaries of the Incas*, Viracocha's wife was called Mama Runtu, which means "Mother Egg." She was so called because her complexion was fairer than was customary for Indian women and by way of comparison they said "Mother Egg," which was a graceful way of saying, "Mother, white as an egg."

Imagine for a moment, a procession of high society men and women dressed in finery of the highest quality. These decked out humanoids towered over the near-naked cannibals whom they'd come to take into the fold, to teach, and to mold into their image — the image of an educated and humane lifestyle.

A description of these ravenously cannibalistic tribes who engaged in human sacrifice for the express purpose of feeding their appetite for human flesh is given in the chapter, "Bickering Amongst Themselves." The Gentry taught us how to be *human*.

One could argue the ethics of their actions and if these events are related to the biblical fallen angels, then that's exactly what happened. Even today there are "uncontacted" tribes such as the Sentinelese people of the Andaman Islands who are living in a manner more civilized by far than the cannibals of the Stone Age, although cannibalistic tribes do also exist.

The Sentinelese engage in hunting, fishing, and gathering food in the wild, but they do not grow food or raise livestock. Their weapons include bows and arrows, harpoons, and javelins.

Our attempts to contact them are not only unwelcome, they are often unethical. Early contact was made in the 1800s when a British expedition kidnapped two adults and four children. The adults became ill and died in spite of being in excellent health on their own island. They did not have

immunity to our diseases. The children were treated well, given gifts, and released back onto the island to spread a message of friendship, which was the purpose of the kidnapping, odd as that sounds.

Extraterrestrials engaged in the same practice during an ancient disclosure event where a race known as sylphs attempted to make themselves known. The sylphs abducted humans from every locality and showed us their kingdom so that we would see that there was nothing to be frightened of, and then they released us to spread word of what we'd seen and experienced.

The intention was honorable: their hope was to alleviate our fears so that they could communicate with us out in the open, but the plan backfired horrifically.

As they set the men back down on Earth in full sight of witnesses so that everyone would know that the men were telling the truth, the returnees were attacked and tortured by their fellow humans, accused of being sorcerers and devils. Most were put to death by fire or water. This took place in the 8th century A.D., and the full event is detailed in Bergen's 2019 *Fairies of Ireland*.

England's actions in kidnapping the Sentinelese mirrored the sylphs as to how to reach out to an indigenous race and introduce ones' self.

In the 1960s and 70s, it was Indians who attempted to make contact with the Sentinelese, being the government of India under whose rule the island existed. Armed soldiers were led by an anthropologist who brought gifts, but the natives fled into the jungle. Later attempts allowed us a glimpse of their habits from afar, but it was clear that these islanders did not want us coming to their island. The Indian Navy did, however, drop gifts in the water to wash up on the beach.

In the 1970s, National Geographic took a film crew and a team of anthropologists to the island, along with armed guards for protection, and they were met with a curtain of arrows during which the film director took an arrow in the thigh. Again, gifts were left for them including aluminum cookware and a live pig.

In the 1990s, their stance began to soften to visitors but the opening was short-lived. Our interference is often deadly to such tribes, either directly when they defend themselves and we retaliate, or indirectly through diseases.

There are several such tribes around the world, each living in a pocket of isolation which grows smaller and smaller as the rest of the world expands around it. Even when governments try to protect the lands surrounding these

tribes, they fail because of drug traffickers, gold diggers, loggers, and other lone wolves who pick off the natives one by one in order to access their land. It is *our* savagery, the savage habits of the civilized world, that cause primitive tribes to shun contact.

Their histories are full of early contacts where outsiders kidnapped and enslaved them, bulldozed or burned their villages, forcibly moved them from one place to another, and never do we allow them to live as they wish, instead attempting to force our own way of life on these so-called "savages." We force our religions on them, our clothing, our language, and we do this in full belief that we are rightfully *helping* them.

"Civilized" societies do not accept that others have a right to free choice, to live however they want to live as long as it doesn't involve intentionally harming another. We don't let them simply just *be*, and calling them "savages" is our way of justifying our own savage actions against them.

Their lifestyles serve as a reminder that had we not been forcibly "civilized" by a visiting race from the stars, all of Earth's people would probably still be living much as these indigenous tribes. The "fallen angels" of the Bible were guilty of interference — that was their great sin — a sin of which we are also guilty.

Visitors from the stars saw our intelligence, and how much like them we already were, and they wanted to share life's joys with us such as music and literature. They wanted to see what our imaginations could produce if given the knowledge and tools to work with. Perhaps they wanted to transform us into a civilization that they could be friends with as they traveled through our galaxy. Earth may be a rest stop on a long journey, and maybe they just got lonely.

Something else we know from the indigenous tribes that still exist is that they don't want us to come strolling in and telling them what to do and how to do it. Independence is a powerful aspect of human nature.

In all of Earth's history one truth holds firm — when one civilization converts another, it is always by force. Europeans *invaded* the Americas and *forced* the natives to give up their language and way of life to adopt a European lifestyle. This is the way of the world and always has been.

Religions, even those which we think of as peaceful, have traditionally used force to convert others — the witch trials and Inquisition being one example.

Virtually every group on Earth, whether religious, or cultural, or

political, would in a heartbeat spread their society and beliefs around the world: Romans, Vikings, Crusaders, Mongols, Persians, Conquistadors, Ottomans, Christians, Muslims, Manchurians, Chinese, Russians, British, Germans, Greeks, Koreans, Japanese, not to mention the world wars and intentional genocides, and this is the short list.

But no matter how one group sets out to transform another, whether by invasion or alliance, threat or sharing, force or kindness, the question remains: Is it ethical to interact with a group of people with the specific intention of transforming that group to your way of thinking, or your way of life? Does the end justify the means? And who decides which results should be sanctioned? This question overshadows every interaction between Human and Human, and between Gentry and Human.

Native Americans, Mesoamericans, and South Americans all revered the flesh-and-blood gods who came down from the heavens as friends and benefactors, even though they were not always embraced initially. When all was said and done, native lands remained in the hands of the originals, notwithstanding tribal invasions by neighboring human groups. Humans, in contrast, like to move right on in and stay there permanently.

None of the deities still hold known overt colonies on Earth, not the gods of the Hindus, or Buddhists, or Jews, or Christians, or Greeks, or Romans, or Native Americans. Anciently these gods or their associates and messengers came down among us and lived in cities, and yet no such cities are active today. Humans are left to our own devices.

If humans worldwide were to take a vote on whether to sanction the interference of extraterrestrials that lifted us out of the Stone Age by comparing the lifestyle of indigenous tribes to that of our "civilized" societies today, would we forgive this ancient interference? Would we rather have been left alone to continue living in caves and holes and grass huts, and give up our luxury lives of heating and air conditioning, cars and planes and trains, internet, telephones, televisions, books, concerts, hospitals, restaurants, cruise ships, ski lodges, shopping malls, and two-storey houses with indoor plumbing? Would we trade everything that we've become to go back to what we were?

And what about moving forward? We're horrified that today's extraterrestrials interact with and "abduct" humans for reasons beyond our comprehension. What if their intentions are to move us to another level of advancement as they did before? Would we accept the interference?

What if our current state is as savage and primitive to a proposed future as indigenous tribes appear primitive to us today? Would the end justify the means? Would we accept this "divine interference" if it moved the world to a place where war became a thing of the past, molecular transporters replaced automobiles and planes, sickness and injury were all but eliminated, and technology took us out to the stars?

Perhaps they must mold us mentally before we're ready to accept the responsibility of an expanded future. After all, you cannot have humans gallivanting the galaxy, treating others the way we've traditionally treated each another. You cannot have us believing that we can *replace* the existing populace of a planet, the way we've so often done on Earth. You cannot have a starship full of arrogant humans forcing our beliefs onto the people of other planets, or treating them as less than human if they are different. We aren't ready to take our place in a galactic kingdom.

Our history is full of debates on whether a particular group of people was actually human and deserving of human rights. That's how we justified our most heinous actions, and we still look upon other humans with hostility from both sides of the fence. We aren't ready to go beyond the borders of our own back yards out into space, and yet here we are, sending rocket ships to the moon, and exploratory missions to Mars.

Can you imagine the discussions at an extraterrestrial round table on what to do about humans who've achieved the technology to venture out into space, but not the mental disposition or beneficent spirit? It's amazing that they've been so quiet thus far, but you can bet that they are watching us intently because what we do down here, matters out there.

The Gentry triggered the Bronze Age as teachers and builders, and one of the first things they did was to build cities and roads, probably for their own convenience and protection while living among us, but also to demonstrate the possibilities available to us, and to teach us how to build. We may have been hesitant initially, but it didn't take long for us to embrace this new way of life.

The First Cities and Roads

Viracocha was a Teacher of the World and a Dweller in Space, but more importantly he was associated with the return of the sun after an extended period of darkness.

Whatever rose up out of Lake Titicaca was a bright, shining disk which was either an actual sunrise, or an object that was confused with the sun. UFO accounts often describe disks that resemble suns and moons, and our ancient ancestors lacking the word *UFO* described what they saw in terms of what it looked like.

Short's 1749 *Chronological History of the Air, Weather, Seasons, Meteors, etc.* lists numerous incidences of multiple suns and moons, and sometimes even airships. What follows are several solar, lunar, and aerial object sightings from *Chronological History*, and these are just a few of many:

51 A.D. — three suns at once over Britain
346 A.D. — five suns seen at once, at a great distance from Britain
562 A.D. — several suns at once
782 A.D. — four moons at once over Britain
812 A.D. — three suns at once in Britain
1105 A.D. — two large, bright orbs like suns
1157 A.D. — three suns at once, and then three moons
1200 A.D. — five moons at once over York, one compassed the other
1254 A.D. — ship seen in the air
1361 A.D. — two castles seen in the air

Humans were still centuries away from developing flight technology so the aerial ships were not manmade, nor did the castles represent holographic cities beamed into the sky by our governments as is suggested with similar sightings today.

We explain multiple suns with a phenomenon called mock suns, phantom suns, or sun dogs in which the sun is reflected off of ice crystals in the atmosphere to produce a mirroring effect, and while there is such a phenomenon, it doesn't prove that all such sightings were reflections.

Once the disk rose up from Lake Titicaca and the first teachers appeared, they were tasked with building a settlement for themselves. You

cannot teach a man who has never seen a farm for growing crops and raising livestock how to establish and operate such a business in a month or two. Even a year is not long enough to address the many issues which come up in the course of farming, such as what to do about insect damage, or fertilizer, or blight, or how to conserve seeds for the next crop. They would have taught us veterinary skills as well, and they did as put forth in Bergen's 2019 *Legend of the Four Cities* which shows how we later twisted these teachings into animal sacrifice.

We take for granted that when we build a house, there's a building supply store nearby with ready-cut wood, and bricks, and nails, but the first teachers had to teach us *everything* and that takes years, so they needed to build an infrastructure that allowed them to colonize an entire region for however long it took to make sure that not only were we comfortable with these new teachings, but able to pass the teachings on to our children.

Rycaut's 1688 translation of Garcilasso's *Royal Commentaries of Peru* spoke of how Father Sun, whose name outsiders were not allowed to know, took compassion on humans and sent his sons and daughters down to teach us how to live as rational men and not as brute beasts so that our species would be conserved.

The manner in which they chose the site for the first city was interesting. They explored the region surrounding Titicaca and when they found a suitable location, they tested the ground for its ability to be worked:

"They should strike a little wedge of gold into the ground, which he had given them, being about half a yard long and two fingers thick, and where with one stroke this wedge should sink into the earth, there should be the place of their habitation, and the court unto which all people should resort."

In essence, they struck the ground with an axe and if the blade sank easily into the ground, then this was a good place to build, otherwise they kept looking. If you've ever attempted to dig a hole in hard ground full of rocks and tree roots, or dirt so hard-packed that it feels like cement, then you'll appreciate the wisdom of testing the ground for its ability to be worked. After many unsuccessful attempts, they came to a ridge along the valley of Cuzco and the wedge sank with ease.

What followed is one of those events that can be spun in a positive or negative way and as is our habit, we often perceive events in the worst

possible light. Did humans embrace these teachings willingly? Or were we forced to adapt to this new way of life, forced to build houses and farms and canals for irrigation? Every source gives a different answer and the truth may lie somewhere in the middle.

Once the teachers chose a site, they split up and went out in every direction to gather humans together at this site. The wandering tribes were fascinated by these extraordinary beings and followed them to a valley where they laid the foundation for the city which became the nucleus of the nation. The name of the city was Cuzco.

Keep in mind that this was a landing of astronauts, no different than if we'd sent a mission to an Earth-like planet and told them to establish a colony there. Imagine our own astronauts colonizing a planet that was already populated with a humanoid race — a primitive, cannibalistic race who engaged in human sacrifice as a means of procuring food. They were tasked with convincing the multitudes to unite as one people and adopt a more peaceful and productive way of life. They wanted us to perceive our fellow humans as *friends*, and not enemies.

What would you do if an extraterrestrial landed in your back yard and told you to lay down your weapons and embrace a neighboring tribe as if they were part of your family? Today we don't have small tribes — we have countries, religions, and political divisions, each with its own rules and way of life.

And thus the United States would embrace Mexico, Russia would embrace the United States, China would embrace Russia, Muslims would embrace Christians, Jews would embrace Muslims, Democrats would embrace Republicans, and Atheists would embrace Holy Rollers… You get the idea. They had to turn enemies into friends in order to create a new society for mankind. This was no small thing.

With gentle words, the Gentry allured the people with promises so compelling as to bring enemies together to follow the teachers to Cuzco. Great multitudes of people gathered together and were divided into groups, each group being taught a different trade or occupation.

One group learned how to sow the land with a diversity of seeds, while another learned how to build ploughs, hoes, and harrows to assist the farmers. Primitives were converted into scholars, each learning how to excel in a different trade. We became toolmakers, shoemakers, spinners and weavers, seamstresses and chefs, and every other occupation necessary for a settled

society.

Two things happened in that valley: A city was built whose construction was nothing short of spectacular, and houses were built by the people patterned after "a model and form."

"Others in the meantime were employed in building houses, of which the Prince gave them a model and form…

"In sum, nothing was omitted conducing to human welfare which the King did not teach his men, and the Queen her women, making them both their scholars and their subjects."

Markham's 1871 translation of Garcilasso's *Royal Commentaries of the Incas* marveled at the workmanship of the stonemasons. Notwithstanding the difficulty in quarrying the massive stones when the local populace had neither iron nor steel for working the stones, nor bullocks and carts to move the stones over "rugged mountains with steep slopes," one could understand their belief in powerful magic as used by demons in the raising of these stones, especially since "no cart could bear the weight of such stones, neither could any bullocks draw them."

Even more incredible was in how they could adjust such enormous stones so that the point of a knife could scarcely be inserted between them:

"Many of the stones are so placed that the point of contact can scarcely be seen. It must have been necessary to raise and lower the stones a great number of times before such a perfect adjustment could have been attained… Moreover, they had no cranes nor pulleys, nor any engine whereby to lift and lower the stones which were so enormously large as to excite astonishment."

A single stone measured 38 feet long, 18 feet wide, and 6 feet deep, and that was not the largest. Equally incredible were the stones of unequal size and dimensions which "fit into each other with incredible exactness, without mortar."

Put in perspective, taking the average room size in a small house, 38 by 18 equates to the floor size of a kitchen, living room, dining room, and *three* bedrooms added together. The entire floor size of some small houses equals the size of that one single block of stone, which at 6 feet high would be a monumental task to move even today.

The Gentry and their Human students built the cities whose perfection

we marvel at today, while the Human students built structures for the native populace to live in. That's the most logical explanation for matching up the ruins with the legends.

As for how they convinced us to accept their teachings, on the one hand we followed them willingly, while on the other we were "reduced" to accepting "rules and obedience" in the same manner as children being raised by a loving father who wants nothing but good things for his prodigies. It's the latter that is open to interpretation and often used to paint the Gentry in a negative light — as if they came and enslaved us to be workers.

"By their fruits, ye shall know them…" This passage from Matthew 7:20 instructed men on how to distinguish a true prophet from a false prophet. What did these star people leave as their legacy to mankind? What were their fruits?

First they cleared the atmosphere of the volcanic dust or debris that was blocking the sun and moon, causing crops to fail while we lived in dim light. Then they terraformed our planet which was waterlogged from a flood, to make it habitable again.

They increased the valleys and lowered the hills as road-building crews would do when building highways. Considering that the ancients built a network of roadways to connect their great cities in South America, known today as *Inca Way* or *Great Inca Road*, that's the most logical explanation for such an activity.

This business of terraforming wasn't limited to Viracocha and his brethren in Peru, the same was done by the gods of Greece, India, and North America. Donnelly's 1882 *Atlantis: the Antediluvian World* told a similar story of Poseidon. Earth was already populated with "Earth-born primeval men" and Poseidon fell in love with the daughter of one such, by which he had children who settled a portion of the island of Atlantis. In order to protect his new family, Poseidon terraformed the region to create alternate zones of land and sea in concentric circles in such a way that no man could get to the center, because Earth men in those days were not yet sailing the seas.

Mair's 1921 *Callimachus, Lycophron, and Aratus* spoke of how Poseidon "wrought the islands in the sea, and from their lowest foundations lifted them all as with a lever, and rolled them into the sea. And them in the depths, he rooted from their foundations that they might forget the mainland." This suggests that he broke off segments of mainland and turned them into islands, or moved enough rocks and dirt to form islands.

Smith's 1904 *Classical Dictionary* credited the Greek god Helios with a similar feat, creating an island from submerged land which was originally given over to the Telchines:

"Mythological stories ascribed its origin to the power of Helios, who, because he had received no portion of land, raised it from beneath the waves. And its first peopling to the Telchines, children of Thalatta (the Sea), upon whose destruction by a deluge the Heliadae were planted in the island by Helios where they formed seven tribes and founded a kingdom…

"Poseidon wedded Halia, the sister of the Telchines, who bore six sons and a daughter, Rhodos, from whom the island was named."

The island must have been quite large to support an entire kingdom of seven tribes, and the text names it as being Rhodos or Rhodes, an island which today measures 541 square miles. Boas' 1909 *Journal of American Folk-Lore* gives a similar account of the Thunder-Birds in North American history:

"Earth-Maker was sitting in space… He wished for light, and it became light…"

This started out like the Titicaca narrative and followed with how earth "was not quiet. It moved about as do the waves of the seas." This suggests earthquakes, and Earth-Maker worked to bring this movement under control and quiet the land.

Earth-Maker then created four powerful beings in his own likeness to watch over Earth. These four were chiefs of the Thunder-Birds. Apparently the Thunder-Birds did not live on Earth because he made four more in his own likeness "to live upon the Earth" that he had made.

The four brothers were not on Earth yet because he told them to "look down upon the Earth… He opened the heavens in front of where they sat, and there they saw the Earth (spread out below them). He told them that they were to go down there to live… [and then] the four Thunder-Spirits brought the four brothers down to the Earth." If these beings were orbiting Earth in a spaceship, could "opening the heavens" refer to dipping below the cloud cover so as to be able to see out the window? Or opening a window covering in order to see the ground below?

As with the Titicaca legend, these beings who came down out of the sky

were not alone on Earth. Clans already existed including the War-People, and in these early days, the Thunder-People from the sky changed the face of the Earth:

"It was the Thunder-People who made the ravines and the valleys. While wandering around the world, the Thunder-People struck the Earth with their clubs and made dents in the hills."

These entities were known all across North America, including Puget Sound where Thunder-Birds and Thunder-Men had the power to change into birds and fly away. They also took the shape of birds by wearing a headdress like a bird's head:

"When he pulled down the visor of his cap, it became a beak, and he was a bird. When he pushed up the beak, it became a visor, and he was a man."

As we've seen in Bergen's 2019 *Lost Kingdoms of the Americas*, North America was populated with "birds which produce human beings" — an ancient analogy for an aircraft out of which people came, as well as people costumed as birds. Cook's *Authorized Bible* also mentioned "thunders" as if they were people:

(CAB) Revelation 10:3-4 — "And [he] cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'"

(CAB) Mark 3:17 — "And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, 'The sons of Thunder.'"

Wilkins' 1882 *Hindu Mythology* described the Hindu creator god Brahma as the "progenitor of all worlds" who created mountains, countries, immortal gods, and mortal men. Brahma was an "Earth-Maker" as well, raising up land that was sunk beneath the waters so that it could be populated with humans and animals:

"Seeing that the earth was sunk beneath the waters, he assumed the form of a boar, and diving, raised it upon his tusks… The mighty boar, whose eyes were like the lotus, whose body was vast as the Nila Mountains, and of the dark color of the lotus leaves, uplifted upon his ample tusks the earth from its lowest regions… Through the indentations made by his hoofs, the waters rushed into the lower worlds with a thundering noise…

"The boar was ten yojanas in breadth, and a thousand yojanas in height. His color was like a dark cloud, and his roar like thunder. His bulk was vast as a mountain. His tusks were white, sharp, and fearful. Fire flashed from his eyes like lightning, and he was radiant as the sun… His body was smooth and beautiful."

Sometimes it was Vishnu playing the role of Earth-Maker, but as you can see, these entities engaged in terraforming our planet to make it habitable. The description is rather odd since a boar's tusks are so much smaller than those of an elephant, especially if the concept was one of lifting a large object. Had this been an elephant, one might liken it to a forklift with two flat prongs to lift up a bulky or heavy object from underneath. Was this "boar" a machine, a submersible craft with a forklift with which he terraformed the submerged and waterlogged earth?

Look at the dimensions of this boar-like mechanism. As per the footnote, a yojan is somewhere between four-and-a-half and nine miles. That translates into a machine between 45 and 90 miles wide, and 4,500 to 9,000 miles high. To put this into perspective, its height was approximately three times the width of the United States, while only as big around as the width of Florida, which gives it the shape of a gargantuan drill bit.

As an animal, boars are associated with using their snouts to uproot vines and tubers that are buried in the earth, to turn up the earth and to tear it asunder, and they are so adept that farmers have used boars to plow fields. They'll flip over large mats of forest floor in search of food to a depth of three feet down if the soil is soft enough.

Parallel texts speak of Brahma, again in the form of a boar or entering into the body of a boar, for the purpose of raising the earth out of the boundless waters. Sometimes this boar is described as having 100 arms. With it, Brahma broke a piece off of the submerged ground and brought it up to the surface.

This demonstrates terraforming on a massive scale which assuredly

predates Viracocha. By the time Viracocha came along, humans were already living on dry land and the terraforming was on a smaller scale, akin to what we do today when building roads, hospitals, subdivisions and such. We level the ground by bulldozing hills and filling in valleys to create a smooth, flat surface on which to build.

The 1850 *Wycliffe Bible*, which is purported to be a literal translation (as opposed to the many bibles which attempt to capture the essence only — essence being interpretive), stated that the Lord used a unicorn in much the same way:

Psalms 77 — "And he as a unicorn built his holy place, in the land, which he founded in to worlds."

Hebrews 11 — "By faith we understand the worlds for to be shaped, or made, by God's word, that visible things were made of invisible things."

Both "made" and "shaped" were used in the text, each coming from a different translation source. There's a big difference of meaning.

Made infers creating something such as when you make a cake, where the ingredients bear no resemblance to the finished product. A cake starts out with wheat in the field, eggs from a chicken, and so forth.

Shaped infers that an object already exists in some form, and that you are changing or altering it to take a different form. Terraforming falls into the latter category. Land and sea already existed and terraforming shaped the land, flattened hills, built up the lowlands, rerouted rivers, and scooped out giant pits in order to form lakes.

We do the same with roadways, going so far as to blast tunnels through mountains to facilitate the movement of our people. The ancient builders in South America worked within the landscape that existed, altering it to build the Great Inca Road.

One segment of road appears to be a massive stone-block wall several feet thick built alongside a cliff, the top of which forms a roadway though not in the sense that we know it as flat enough for a wheeled vehicle. Stone staircases, switchbacks, bridges, tunnels, and way stations once made up portions of the road, while drainage systems kept heavy rains from flooding it.

An estimated 75% of the roadway is gone but we know that it connected

the cities of Cuzco, Machu Picchu, Quito, and several other cities spanning a length of nearly 25,000 miles across six existing countries, which is more than six times the distance between the east and west coasts of the United States. This was a massive undertaking.

The Inca civilization was organized by Viracocha, Manco Capac and their brethren, but this was not the only civilization associated with these beings. The Tiahuanaco Empire predated that of the Incas, and it grew up from Lake Titicaca with cities such as its namesake Tiahuanaco, and the city of Pumapunku.

Sculptures of Viracocha adorned Tiahuanaco, but most of the city that Europeans first laid eyes upon is long gone, the destruction of what the Gentry had built being OUR legacy.

Markham's 1864 translation of Cieza de Léon's *Chronicle of Peru* described ruins with stone walls of 30 feet long by 15 feet high by 6 feet thick, with doorways, lintels, and jambs carved out of a single block of stone. The stone roof was combed and carved in such as way as to resemble a thatched roof. Of the builders:

"The natives say that all these edifices were built before the time of the Incas, and that the Incas built the fortress of Cuzco in imitation of them. They know not who erected them, but have heard their forefathers say that all these wonderful works were completed in a single night.

"The ruins appear never to have been finished, but to have been merely the commencement of what the founders intended to have built."

This information was credited to Garcilasso de la Vega in a footnote, which also quoted a priest named Diego de Alcobasa as calling Tiahuanaco "ruins worthy of immortal memory," and while visitors today are awed by the colossal blocks of stone, it's the missing statues that provide the most compelling clues:

"The waters of the lake wash the walls of the court. The natives say that this and the other buildings were dedicated to the Creator of the Universe. There are also many other stones carved into the shape of men and women so naturally that they appear to be alive, some drinking with cups in their hands, others sitting, others standing, and others walking in the stream which flows by the walls.

"There are also statues of women with their infants in their laps, others with them on their backs, and in a thousand other postures."

No such statues exist today, nor were any preserved by the conquistadors to be displayed in museums. If they were made of gold, they were melted down and repurposed. Rycaut's 1688 translation of Garcilasso's *Royal Commentaries of Peru* gives even more detail for what these ruins represented in their glory:

"It is founded on great stones cemented together, and to what end this was done no man can conjecture unless it were like the pyramids in Egypt, to remain for a trophy of the greatness of the monarch who erected it…

"On one side of this mighty heap are the statues of two giants cut in stone, with long robes to the ground and wreaths or binders about their heads, which being much impaired by time shows the antiquity of them.

"There is also a strange wall to be seen, raised with stones of an extraordinary bigness…"

Garcilasso was astounded that men "who had not yet attained to the knowledge of engines fit for such a work" had been able to move the stones considering that there were no local quarries, so the stones had been imported from "a far distance."

"The natives report that these buildings, and others of like nature not mentioned here, were raised before the times of the Incas, and that the model of the fortress at Cuzco was taken from them… Who they were that erected them, they [the Incas] do not know."

Inca tradition asserted that these "prodigious works" were erected in a single night, but also that they appeared to be the beginning of a mightier structure which was never completed, leaving an even greater mystery. Why didn't they finish?

Tiahuanaco was "a pile of monstrous buildings" of which the court and its walls, floor, hall, roof, portals, and doorjambs were all hewn from a single stone. The stone roof was etched so artfully as to appear as if it were thatched with straw, but it was the statues that set it apart:

"The waters of the lake beat against the sides of these walls… Moreover,

besides these works there are diverse other figures of men and women cut in stone so naturally that they seem to be living.

"Some of them are drinking with cups in their hands. Some are sitting, some standing, some are walking in the stream which glides by the walls. Other statues there are of women carrying children in their arms, and in the folds of their garments. Others with [children] on their backs, and in a thousand other manners and postures."

It was as if living beings had been turned to stone, capturing a moment of life for all of eternity — or at least long enough for the conquistadors to witness the marvels before destroying them. Humans are selfish and short-sighted.

Gone are statues carved so artfully and naturally that they appeared to be alive, holding goblets or upraised drinking vessels as if frozen in place just as they were about to take a drink or make a toast.

Some of the statues were bearded, and some were draped in robe-like garments down to the ground. Imagine if the statues still existed to show us the nature of these visitors from the stars — statues that were reminiscent of the Greek statues of gods in every conceivable position, for this particular form of artistry was a hallmark of the Mycenaean civilization.

The only statues that remain in Tiahuanaco are heavily-masked, blocky renditions of humans that are so un-lifelike that you'd never be able to determine what the model actually looked like. According to Wilkins' 1947 *Mysteries of Ancient South America*, Pizarro's conquistadors smashed the giant monoliths in order to extract massive bolts of silver which riveted the stones together, in addition to smashing the lifelike statues.

Hail to Pizarro — destroyer of worlds, destroyer of Earth's extraterrestrial history, forever erasing evidence that would have answered so many questions. Squier's 1877 *Exploration in the Land of the Incas* is heartbreaking in its description of destruction. "There were formerly a number of specimens of sculpture in Tiahuanaco besides the two monolithic gateways" including two stone idols of human shape, so curiously carved that they were clearly the work of able masters. They were as big as giants, robed in long garments, which have since been destroyed:

"These, according to d'Orbigny, were broken into pieces by blasts of powder inserted between the shoulders, and not even the fragments remain on

the plain of Tiahuanaco. The head of one lies by the side of the road, four leagues distant…"

Even a statue cannot avoid the fate of having its head lopped off. The statues in question were not the lifelike statues aforementioned, but it demonstrates the devastation we've inflicted on the city in general. What we didn't destroy outright, we repurposed into modern buildings, such as reusing the stone blocks and cylindrical columns to build a church.

Garcilasso described gold and silver statues that existed in other parts of the kingdom as well. Trees and flowers were crafted so artfully that their structure seemed to be natural as if imitating real life. Some trees depicted fruit in the blossom, or fruit full grown, or ripe fruit according to the seasons of the year.

Every single plant and animal that existed in local nature had its lifelike counterpart in gold or silver, including maize, flax with leaves and roots as it grew in the field, wheat with grain and spikes, and of "every herb and flower [there] was a copy… to frame the like in gold and silver."

Likewise were birds and animals represented: rats, foxes, lizards, snakes, butterflies, mountain cats, sparrows, "and all sorts of letter birds, some flying [and] others perching on the trees. In short, no creature that was either wild or domestic, but was made and represented by them according to its exact and natural shape."

Where did all of these statues and statuettes go that would have filled museums all over the world? What happened to the multitude of artifacts that would show us the hearts and minds of the Otherworld teachers who came down out of the skies to lift savage humans out of barbarity?

Greedy humans in a lust for riches melted them down and repurposed the gold. That's how much respect we have for the legacy of others. This destruction is fully documented in the annals and logs of the conquistadors themselves.

Throughout the empire of the Incas, great cisterns of gold were filled with water which flowed from golden pipes, constructed for the purpose of bathing. In other words, they had bathtubs and plumbing made of solid gold — *plumbing* — just like the Mycenaean Empire of the Greek gods.

What the Spaniards didn't get ahold of, the Indians themselves secreted away, throwing "the greatest part of these riches" down into deep wells, and deep waters, and other unrecoverable places where they'd never be found.

They didn't want their wealth and legacy to be desecrated and defiled for the benefit of men who'd destroy it, but they were too late.

Fanatics destroyed that which greed had spared, intolerant that a pagan statue be left intact, or that an ounce of gold or silver be left behind. Once the invaders discovered that the city's builders had used silver bolts in its construction, an orgy of destruction commenced so as not to miss a single bolt.

And if, perchance, you doubt mankind's ability to completely obliterate every vestige of a city, you don't have to look any farther than the Middle East today, where cities such as Nimrud, Hatra, Palmyra, and Khorsabad are being hammered, blasted, and bulldozed to the ground in an act of pure hatred.

Lifelike statues also existed in Cuzco, according to Helps' 1861 *Spanish Conquest in America*. Led by Pizarro, the conquistadors entered Cuzco on November 15, 1533, and even after Pizarro's messengers "rifled" the city, Cuzco still boasted treasures that when divided into 480 parts, gave 4,000 pesos to every Spaniard in the army. Amongst the spoils were "10 or 12 statues of female figures, made of fine gold, as large as life, and 'as beautiful and well wrought as if they had been alive.'"

Another bountiful site was that of Paccari-tampu or Pacarec Tampu whose name means "the house of production" or "the shining or enlightened dormitory." Here they seized great quantities of gold, jewels, and precious artifacts. Numerous buildings in the Titicaca basin may have been for the storage of precious objects and food. These were not cities or structures built by the Incas — they predated Inca architecture. Pre-Inca structures were also found on islands in Titicaca Lake, including stone towers. In the distant past, white men lived on the islands of Titicaca, who surely would have been descendants of the Viracochas and Mother Egg whose skin was as white as an egg.

British historian Harold T. Wilkins wrote extensively about ancient South America and the vanished white race that once occupied the region. Wilkins started out as a schoolmaster before moving into journalism, after which he took a keen interest in South American archaeology and its legends.

Wilkins was close friends with United States Senator Miles Poindexter, who served as the U.S. ambassador to Peru for five years during which he studied the prehistory of the Inca Empire.

Poindexter made an unsuccessful run for President of the United States,

but it was his family's contributions to the South American country that earned his wife the Peruvian Gold Medal of the Sun, a rare honor bestowed only upon people who've performed exceptional service.

Wilkins surrounded himself with people knowledgeable in the pre-Columbian history of South America, including Señor Muñoz, the owner of a coastal estate near Guayaquil, Ecuador. Sometime prior to World War II, Muñoz sent a diver to retrieve statuettes from an ancient, submerged city off the coast, and what the diver brought back was astonishing.

They found artistic statuettes of men and women who sported Egyptian hairstyles. Their eyes were long and slanted like those on the tombs of the Pharaohs, and on their breasts were jewels carved in stone. Some of these "incredibly ancient" statues were pornographic, which was a hallmark of Mycenaeans and Romans. Muñoz was awed that statues in this "very ancient city" represented every race in the world.

Other artifacts included "seals like prisms, covered with hieroglyphs," in addition to convex lenses, and reflectors made of obsidian. Muñoz surmised that these ancient peoples were "scientific opticians, even astronomers."

Inca Road wound its way along the coast near the Gulf of Guayaquil, so the city and its artifacts could be related to Tiahuanaco or Cuzco. Without a formal archeological analysis, however, all we can do is theorize, and if artifacts have been removed and destroyed then such an analysis is crippled before it even begins.

Know Them by their Fruits

Once the Gentry were settled, the first order of business was to establish guidelines for us humans. It wasn't as if you could walk up to someone and say, "Hello! I'm here to teach you how to plant a field of corn so that you'll have food in a few months… and also how to preserve some of that corn to last you through the winter, and provide seeds to plant next year…"

Try to envision a primitive tribe. They would not trust you, or accept your presence as friends and benefactors. They might even perceive YOU as their next meal. Or, if they weren't cannibals, you'd be thought of as a competitor for local food and resources. All around the world, this is how our ancestors were described during the Age of Arrival by their own descendants.

And yet, despite all fear and suspicion, our ancestors were mesmerized by these unexpected visitors from the stars, clothed in fine garments with elaborate embroidery, and adorned with rich jewels. They dropped out of the sky to land amidst aboriginal humans, striking for being so clean, perfumed, with their hair trimmed and coiffed, their beards neat and orderly, and their very mannerisms regal and commanding.

Their technology was pure magic as they performed deeds the likes of which we'd never before seen or even imagined. They soared through the skies in birds, and dove down into the depths of the ocean where a normal man would drown. They sped across oceans in ships to disappear from sight in two blinks of an eye. These beings could topple mountains, and the monuments that they built left us awestruck.

If an extraterrestrial race landed on Earth today, we'd be equally drawn to their magic, to see what technologies they'd developed beyond our wildest dreams. Even fear wouldn't keep us away if a hand of friendship appeared to be extended. Imagine witnessing humanoid beings from another world, close up.

Humans are a curious race, full of questions and a desire to know all of life's mysteries. We'd be drawn to them, even if their presence signaled the end of our current way of life. Humans will fight to the depths of our being to hold onto life as we know it, whether it be political, spiritual, or simply to live undisturbed on our personal acres. We would fight against any and all change in spite of being dazzled by a world light years beyond ours. This, in essence, is what happened to humanity during the Age of Arrival.

Once Manco Capac got our attention, his demeanor became one of love and kindness. He traveled beyond the Titicaca region in a quest to unite independent tribes to join one another in peaceful unity — to become one.

He was determined to put an end to humans warring against one another, and he particularly wanted to end the practice of human cannibalism and human sacrifice — two of our nastier habits prior to the arrival of these benevolent beings.

Yes, cannibalism was common practice across North America, Central America, South America, Europe, Asia Minor, Canaan, the Caribbean, the Spice Islands, Africa, New Zealand, Polynesia, and countless other regions. This lovely little trait wasn't just the product of some remote tribe — it was widespread among our ancestors, and the visitors from the stars were determined to stop it.

Manco Capac and his queen Coya Mama put us to work building roads to connect cities, boring out water wells so that we'd always have fresh water to drink, along with digging canals and irrigation ditches to water our crops.

Groups of humans were sent out to practice these new trades with hands-on learning by doing. This entire period of history may have been taken for slavery because we didn't always embrace a change in lifestyle. *We did not want* to move out of our caves into villages and cities to embrace enemies as friends.

We did not want to take on the job of keeping and caring for livestock when it was easier to just kill an animal or person that we found wandering around. It took time to comprehend that this new way of living provided a consistent supply of food and water, not to mention friendship and companionship by others of our own species.

It wasn't enough to teach us how to provide our children with basic necessities — a system of laws were laid down as well, along with punishments for breaking those laws. Manco Capac instituted rules of civility necessary to maintain friendship and brotherhood, urging the people to lay aside all animosity and treat one another as they wished to be treated themselves.

Rycaut's 1688 translation of Garcilasso's *Royal Commentaries of Peru* provided us with one of the most in-depth looks at the transformation of humans from "beasts" into civilized man. Laws were enacted on how to treat wives and daughters "for in that vice, [we] were the most blame-able and barbarous."

In the revised world, men were limited to just one wife, and youths were prohibited from marrying. The age was set at 20 years old "because before that time, [our] prudence was not ripe enough to manage [our] affairs, nor govern [our] families."

These were the first generations so we did not have elders to set an example or to turn to for advice. We had no idea what it was like to cleave unto one person in marriage, or raise up children as a family unit. As difficult as this is to conceive, it is the history that's been brought down to us.

Garcilasso wrote that prior to the Age of Arrival, when the urge struck, a man simply grabbed the nearest woman to him and did his business, with no regards to age or bloodline. Sisters were taken, and mothers, and even daughters, and just as often as not the act itself was sodomy.

Though he didn't mention men taking men in the marriage segment, this in all likelihood occurred as shown in Bergen's 2014 *Age of Giants*. Some tribes gave the first rights of maidenhead to the father before giving the bride to her new husband. This was not the way for all tribes, and some took greater care in their familial relations and esteemed virginity before marriage.

Sexual relations weren't the only trespass that we engaged in. Humans were adept at poisoning one another to such an extent that we could kill another man immediately, or draw it out to a certain time. We could turn a man mad, or into a fool. We could disfigure a man's face, make his body leprous, or cause his limbs to wither and pine away.

Peace between tribes was determined by language. Tribes who spoke the same language were treated as friends, while all others were not only enemies with whom to maintain perpetual war, they were a food source just as we'd hunt for deer or wild hogs. Men hunted other men to eat, as if we were animals of a different species.

Under these conditions, laws were laid down with murder, robbery, and adultery as punishable by death, and thus mankind began its journey from "ignorance and stupidity" to respect, morality, reason, and understanding. We became civilized.

Hemolt's 1901 *World's History* attributed the first Peruvian schools to Inca Roca, though apparently the schools were not for everybody. Only children of the ruling class and scholars of Inca blood could attend.

Today we would interpret this as discriminatory. However, it may be that the schools were created to produce *teachers*, not students. Bergen's 2019 *Fairies of Ireland* goes into detail about the function of the Irish druids who

descended from the Tuatha dé Danann — that race of golden-haired blue-eyed beings who came down from the stars.

When the Dananns arrived in Ireland, the reigning religion of the Fomorian giants involved human sacrifice and harsh punishments. The Dananns did away with pagan horrors and replaced them with schools and laws. They invented an alphabet, and converted the Fomorian festivals of slaughter into holidays of plenty and joy. Whatever their origins, the actions of the Tuatha dé Danann clearly identify them as angels, at least in spirit.

The Dananns established a college of learning to produce not just students, but educated men who would themselves become teachers for the rest.

Herbert's 1849 *Cyclops Christianus* referred to the Dananns as "a college or faculty, not a people." Their goal wasn't to individually teach every human being on Earth, but to establish a system of creating teachers who would then be charged with building more schools and spreading knowledge to the rest of the populace. They provided the tools for us to continue their work, on our own, independent of them.

They worked with family trees, following grandfather to father to son to grandson and on down the line. This allowed for greater learning when the child grew up in an educated family. It also created a system of elders who could carry the torch to the rest of the populace.

Meanwhile in Peru, the first generations of Incas were also tasked with teaching others and spreading this new way of life to neighboring tribes. Whether these first human teachers chose to limit whom they would spread the new teachings to was an indication of free will. Hemolt implied that the Incas turned this into political advantage and limited who received knowledge because "too much knowledge and power could produce only dissatisfaction and pride," which were traits unsuitable for "the common people." We cannot blame our benefactors for the free will choices that we ourselves make.

Languages were part of this learning, and the Inca elite spoke a secret language, one which was lost by the end of the Spanish conquest. In the time of Inca Garcilasso, there was no person living who knew it.

The Gentry did not personally bring knowledge to every tribe. It was enough to set up colonies around the world, protected colonies which, once established, could bring their neighbors into the fold, spreading farther and farther outward until civilization could spread organically.

Once we were set on this new path, the teachers took a step back and became guardians, watching over us from a distance, but remaining available when needed. We were all as children, young and old, learning together.

During those early days, the guardians were tasked with "taking a turn around the world" regularly to determine our needs and wants. If crops were not doing well, they stepped in to ensure that our fields and orchards were fruitful. Details aren't given, but considering our complete lack of knowledge, they would have remained "on call" to help us troubleshoot problems. You cannot learn how to solve a problem without experiencing the problem with a mentor nearby to show you how to diagnose specific issues.

If crops weren't thriving, the mentor would work through the possible culprits and show the fledgling farmer how to conduct soil analyses, apply fertilizer, recognize harmful and beneficial insects, and keep the fields free of weeds and pests. None of these skills are learned in a month. A farmer's son spends years learning how to recognize and treat a problem. The same goes for animal husbandry.

These Viracochas, or teachers, or Gentry as they were called in Ireland, and by different names around the world, remained with us for centuries or more, living among us and guiding us until we could pass knowledge from generation to generation. Even then they checked in on us from time to time.

Garcilasso believed that the Incas appreciated the benefits gained by this new way of life, "and with great joy and satisfaction" they traveled through the rocks and thickets "to communicate the happy news of those Children of the Sun who, for the common good of all, appeared on the Earth."

They spread the word to others, who came to see for themselves the houses, clothing, food, and lifestyle of their converted brethren. Many tribes joined this new Empire and willingly partook of the knowledge offered, though others came to it only by the force of the human Incas themselves, who pushed outward with determination to expand their new Empire.

Markham's 1871 translation of Garcilasso's *Royal Commentaries of the Incas* spoke of how the land was governed. After every expansion land was chosen for cultivation, and then irrigation channels were laid out:

"The engineers led the irrigation channels in directions required by the lands to be watered, for it must be known that the greater part of this land [was] barren as regards to corn-yielding soil, and for this reason they endeavored to increase its fertility as much as possible… The Incas supplied

the water with great ingenuity, and no maize crop was sown without being also supplied with water.

"They also constructed channels to irrigate the pasture land when the autumn withheld its rains, for they took care to fertilize the pastures as well as the arable land, as they possessed immense flocks. These channels for the pastures were destroyed as soon as the Spaniards came into the country…"

Fields were arranged in squares, mountains were terraced, and provinces divvied up into three portions with one allotted to the Sun, the second to the King, and the third to the people so that they'd have ample arable land for their crops. It was better to have more than needed, and this division filled that requirement. When the people increased in a province, lands were taken from the Sun and the King and given over to the people, and thus the King only kept lands unneeded by the populace.

Other crops were sown as well, and by terraforming and irrigation, poor lands were converted into food-producing farmland which was fertilized with manure, including that of sea birds which bred on desert islands. Their heaps of manure were so lofty as to resemble the peaks of snowy mountains. Fish heads were also used to fertilize fields, and each method was used only in the region where it best served its purpose.

Storehouses were built in every village to set aside food stores for time of scarcity. They were also built along Inca Road to serve travelers and soldiers, these storehouses later becoming inns and taverns for the Spaniards.

For soldiers, clothing and arms were also stored in these roadhouses which always held a supply ample enough never to run out. Soldiers were not allowed to lodge in the villages at an additional cost to the people, since the storehouses were created to provide for these needs. The punishment for entering a farmer's fields and causing even the smallest amount of damage was severe — such infractions carried the death penalty.

The people looked out for one another, making sure that their neighbors' fields were taken care of especially if the neighbor was a widow, elderly or disabled person, or a soldier off at war.

Water was meted out fairly, and no man was given preference regardless of his position in society. Every farm was allotted a certain time slot for watering, and "he who neglected to irrigate his land within the allotted time was severely punished." Idleness was a punishable offense, as it harmed the entire community. Children were expected to assist their parents, as it was

part of the learning process.

All things were handled in a like manner, including the production of thread, cloth, clothing, and arms for soldiers. Those who could not produce were required to fulfill a "tribute of lice." They were tasked with bringing cane joints full of lice to the governors of their villages, this tribute exacted in order to oblige people to clean themselves and not become prey to lice.

When the deities first arrived, they found humans in the most pitiful condition of filth and crawling with lice, sacrificing and eating one another, or eating putrid flesh which they found rotting in the forest, and these things the Gentry were determined to put an end to.

The benefits inferred by learning how to live in a civilized manner were priceless, but the punishments were severe lest by idleness or carelessness one caused their neighbors or the entire community to suffer. No one was given a free pass to undermine that which benefitted others.

Gold, silver, and precious gemstones were not required to be given as tributes. They existed in such quantities that they had no value beyond that of being ornamental. Buying and selling with silver and gold were unknown, nor were soldiers paid in precious metals. They were collected by the people and offered up willingly in order to beautify cities and temples.

Curiously, the extraction of quicksilver was forbidden as it was considered harmful, quicksilver being liquid mercury, the safety of which we're still bickering over today.

The Downfall

Bickering Amongst Themselves

In spite of their benevolence in teaching us, life amongst themselves was not always smooth sailing. They disagreed on a number of issues. On the other side of the world, the Watchers of the Bible, also known as Grigori, were in disagreement over whether to teach us at all, or interact directly with us.

This is detailed in Bergen's 2014 *Age of Giants*, the gist being that they were forbidden to get involved with us but 200 of them bucked the rules and came down among us. They taught us pretty much the same things as the Viracochas and got into a lot of trouble for doing it.

Understanding the rebellion is the 20 million dollar question in determining their motives. The truth is that we just don't know, but the result of the Watcher rebellion is that mankind was lifted from our primitive way of life into civilization. While that sounds like an honorable accomplishment, it went against their rules and regulations.

In essence, it was a military mutiny with 200 soldiers going AWOL or deserting to engage in a forbidden task. If military hierarchy breaks down, and soldiers do not believe that orders apply to them, then it undermines the entire structure of the military. Under this interpretation, the "fallen angels" of the Bible were military criminals.

Markham's 1907 translation of Gamboa's *History of the Incas* played down the aspect of celestial assistance and benevolence, painting a rather ugly picture of tyrannical humans usurping the lands of other humans in a quest for power, naming themselves as the sons of Viracocha the Creator God in order to elevate their position in the minds of the "ignorant" and "timid" people. These tyrants were four men and four women who identified themselves as the sons and daughters of Viracocha who'd come to rule the people.

Markham's 1883 translation of Cieza de Léon's *Chronicle of Peru* alleged that "all the races who lived in these regions were in a state of disorder, slaughtering each other and sunk in vice" when six people appeared — three men and three women. "Their deeds were so marvelous [that] they must have been Children of the Sun."

Or… they were simply valiant brothers with grand thoughts who came from some other part of the Andes Mountains. Either way, whatever their

origin, their deeds appeared to be "the work of magicians, who did what is told of them through the Devil."

Variants occur in this narrative such as how many there were, with each source giving slightly different names for the people and places, but the gist is the same. Aligning them with the devil is probably a Christian addition to the narrative, as was done to virtually every text that tried to glorify the Gentry who came down from the skies. Once we refer to these beings as gods, being awestruck by their technology, then the monotheistic religions must, by their very nature, rebuke such a notion by labeling the Otherworlders as pagans, demons, and devils.

Referring to them as gods may have been a label we put onto them, rather than an identity that they gave to themselves. Or they may have been messengers from, or assistants to a singular God. Or they may simply have been an advanced race of humanoids who came along, discovered a race of backwards aborigines on Earth, and decided to help lift us up. The truth of it has been all but obliterated by the ravages of time, destroyed by the actions of those who found the truth to be inconvenient.

Their point of arrival was "a place called Paccari-tampu, which means 'the house of production,' at which there was a hill called Tampu-tocco, meaning 'the house of windows.'"

In this hill were three windows: Maras-tocco, Sutic-tocco, and Ccapac-tocco, the latter of which translates as "the rich window" for being ornamented with gold and other treasures.

The Maras tribe came out of the Maras window, the Tampus tribe came out of the Sutic window, and the ruling brothers and sisters came from the Ccapac window, sent specifically by Viracocha to become *Incas*, which means "lords." This latter group also took the name *Ccapac*, a term later used "to denote the chief lord over many." Manco Capac was the eldest.

The "chief lord over many" was a concept echoed in the Book of Enoch in which the Grigori or Watchers of the Bible were described as "countless soldiers of human appearance" whose size was larger than that of the great giants. Two hundred of them came down to Mount Hermon, and their Nephilim offspring were Human-Giant hybrids.

We know several Grigori by name, including 20 who were led by Semjaza. Some were called the "chiefs of tens" which suggests the leadership of troops. There were also "chiefs of fifties" and "chiefs of hundreds" who took part in the rebellion and subsequent intermingling.

This concept of a "lord" appears to have multiple meanings. Manco Capac possessed a falcon-like bird called an Indi or Ynti, which means "Sun" — an enchanted, sacred entity which somehow convinced the people to follow him as their lord.

Advanced technology abounded. Manco Capac carried a golden staff whose purpose was to test the land, and the brothers either shared, or each owned an object whose power toppled mountains and filled ravines. Its identity has been translated as a "sling." A "stone" shot from the sling was so powerful that it "split the hills and threw them up to the clouds." This sounds similar to a blast of dynamite, albeit more powerful.

To test the land, golden wands were hurled, perhaps like an arrow, and the ground was judged by how they landed. If the wand did not drive in well, the soil wasn't fertile enough, but if the wand fixed itself well into the earth then it signaled rich, fertile land, amenable to planting crops. Manco's golden staff or pole functioned in the same way, except that it was much bigger, and by these methods the land was tested hither and yon until they found just the right locations.

These richly dressed siblings engineered the building projects of Cuzco and elsewhere with the assistance of the locals, but one brother earned the ire of the others. His name was Ayar Cachi, and he was adept at using the sling.

Ayar Cachi was the worst of tyrants, cruel and oppressive, even to his own brethren, so they plotted to assassinate him. They didn't want the natives to disband and desert, so they closed him up behind one of the windows in the hill, blocking off the entrance with stones. He must have had some sort of weapon inside with him, because "the earth trembled in such a manner that many hills fell into the valleys" after he was walled in.

Soon after, Ayar Cachi came flying through the air with great wings of colored feathers which terrified his brothers and struck them "dumb and without speech." This might just be a reference to surprise, or it could refer to the manner in which the Gentry even today can paralyze others temporarily to prevent interference in whatever task they are working on.

Ayar Cachi forgave his brothers and instructed them to build Cuzco as if he were the chief of chiefs, and then he and one brother were "turned into two figures of stone in the shape of men." Brother Auca also had access to "wings" which allowed him to fly through the skies, but he, also, was "turned into stone." Eventually Manco Capac became the only surviving brother, along with his four sisters.

Manco Capac is named as one of our benevolent teachers. Why were his brethren killed off? For the ill treatment of mankind? Were the Viracochas akin to the Grigori in their directive to not get involved with humans? Virtually every incidence of visitors from the stars getting intimately involved in human affairs dates back to the dawn of the Bronze Age — an era during which humans "suddenly" saw the light, climbed out of our holes and caves, put on clothes, stopped eating one another for dinner, took up farming, and moved into houses.

Of Manco Capac, Cieza wrote: "It is held for certain that at the time when Manco Inca Capac built this house, there were Indians in large numbers in the district, but as he did them no harm and did not in any wise molest them, they did not object to his remaining in their land, but rather rejoiced in his coming… He became a great man, and one who represented high authority." Manco Capac also taught his children to "make themselves beloved by the people, and not hated." He acted with love and good words.

Gamboa gave a conflicting account where the natives were not as welcoming to invading strangers and reiterated Manco's role as a tyrant. By matching who we were with what these beings were trying to accomplish, both viewpoints can be argued as truth. Some humans will embrace new ideas and welcome change for the positive, while others will fight it with every fiber in their being, and we will forever debate on whether the end justifies the means.

Rycaut's 1688 translation of Garcilasso's *Royal Commentaries of Peru* may clear up the discrepancy in narratives. The star people taught their students to spread civilization outwards, and some *humans* may have been more benevolent in this task than others. Once we were put in charge, our methods didn't always match those of the founders.

Tupac Inca Yupanqui, an 11th generation descendant of Manco Capac, expanded the kingdom by offering terms of peace and friendship, except where he encountered a barbarous nation which he'd then conquer. But even then he proceeded slowly, not by fire and sword because father and son were willing to save the blood of the natives. His son was the prince Huayna Capac. This prince was virtuous, respectful, and benevolent toward women.

This is how the Incas described barbarity in the adjoining nations in which they were tasked to teach:

"The Inca found these to be a sordid, vile people, almost all naked and full

of lice. They had no religion amongst them for they worshipped nothing, unless it were the flesh of some animal of which they were so ravenous, that wheresoever they found any carrion, flesh of horse or mare, or anything else corrupted and stinking they would eat and devour it with the greatest pleasure and appetite in the world…

"Instructors were appointed for them to teach them the manner of living after the rational manner, imposing on them the Tribute of Lice so that they might keep themselves clean and in health…

"They adored tigers, and lions, and great serpents, offering the hearts and blood of men in their sacrifices, making war upon their neighbors only for the sake of war and enemies that they might have such as they might kill and eat."

Human sacrifice, cannibalism, war for the sake of killing humans to eat, feeding on rotting flesh wherever they found it, and crawling with lice… these were hallmarks of the barbarian tribes which did not submit to the new regime willingly. But Huayna Capac set out to civilize them:

"At first they made great opposition against the Inca, but being repulsed they soon discovered their error, and in a few days surrendered at discretion. Huayna Capac ordained and constituted masters to teach and instruct them in their idolatrous worship, and in the rules of a moral life, forbidding them to acknowledge any other idol but the Sun, or sacrifice the blood of men, or eat human flesh, which last was the most grievous of any to them because they were of anything the most ravenous of that. Thus far the conquest of those provinces extended on that side which bordered on the Kingdom of Quitu."

We hold to this erroneous concept that the deities of the Americas expected their followers to sacrifice humans, rip out living hearts, and so forth — but Viracocha *forbade* such heinous practices. His teachings were designed to put an end to such horrors, but with humans being humans, it didn't always work.

Sometimes we incorporate partial religious teachings into our daily lives while conveniently ignoring others. So when we hear about the atrocities conducted by a man of another religion, he may not be following the teachings of his god or gods. Humans hold tight to horrific activities even after enlightened beings do their best to civilize us.

Putting an end to barbarity wasn't the only goal. Wherever they expanded, the Inca improved the lands, dressed and manured fields to plant crops, drained wet moors and fens, and constructed aqueducts to carrying water into the dry and scorched lands which made up the greater part of the country.

Cannibals were converted into farmers and stockmen, and men were taught to treat their neighbors as brethren, not enemies. To this end, roads were built to connect the great cities:

"The Indians broke a convenient way through the mountains which they made both plain and wide, breaking the rocks and leveling the ground which was rough and uneven so that sometimes they were forced to raise it 15 or 20 fathoms in height, and in other places sink it as far, and in this manner they continued their work for 500 leagues in length.

"And it is reported that when this work was finished, the way was so plain that a cart or coach might be driven over it. Yet afterwards, in the time of the wars, all this workmanship and labor was demolished by the Indians to make the ways and passes more difficult to the Christians."

This was the legacy that Viracocha and his Otherworld visitors brought to Earth — a legacy that was destroyed upon the arrival of conquistadors whose lust for gold and riches took them beyond the bounds of humanity. Aqueducts were destroyed, statues demolished, buildings stripped down, and works of art melted, all to satisfy an orgy of greed for the land and everything that it produced.

The Medusa Weapon

A question arises as to what really happened to Manco Capac's brothers, at least one of which was allegedly "turned to stone." It may simply mean that they created a stone statue in his image to honor him after which he left, leaving the populace under the notion that these beings turned their enemies to stone, but there is another possibility — the Medusa weapon.

The "Vitrified Forts" chapter of Bergen's 2019 *Fairies of Ireland* described the weapon as it was known in Ireland, Greece, India, and possibly Europe and Africa. Known as the Evil Eye in Ireland, this weapon struck down entire armies. In India it blasted Earth from the skies. In Greece, the Medusa weapon turned men to stone. In Africa, an entire village was "petrified" in an instant, and all of these may represent the same weapon that was used against the biblical cities of Sodom and Gomorrah.

Etruria (Italy) coin

209 B.C.

Aztec Sun God

1400s A.D.

The Greek goddess Medusa is generally depicted with her tongue hanging down, and Mesoamerican deities include an almost identical visage as if this goddess and her weapon were also known in the Americas.

Gamboa's narrative alleged that Manco Capac and his brothers found a statue near Cuzco in the form of a human or a deity. This proves that a visitation took place prior to Manco's arrival, a visitation which left behind stone monuments of people who looked like Manco's family.

They wanted to take the statue, to seize it away from there. The statue

resembled Manco's brother Ayar Uchu, so Uchu approached the statue, sat upon it, and spoke to the statue as if it were alive.

He asked what the statue did there, and the statue "turned its head." Uchu tried to get down off the statue but he could not, for "the soles of his feet were fastened to the shoulders." His brothers were unable to pry him loose, and like the Irish water-horse legend of the Gilla Dacker as told in Bergen's 2019 *Lost Kingdoms of the Americas*, he found himself stuck fast and unable to dislodge. Subsequently, Ayar Uchu was "turned into stone."

Bergen's 2019 *Greek Gods of Africa* described golden statues crafted by the god Hephaestus which were not only perfect replicas of living people, they "moved with voluntary powers," spoke, and performed tasks. Today we would call this a robot.

We can't even begin to guess at what the Ayar Uchu event represented. Was the statue a weapon that petrified Uchu? Was it a form of technology that created a stone replica of whatever touched it, like a 3-D printer? Whatever it was, Manco Capac and his brethren knew that one could talk to it, so they must have been familiar with the technology.

Dating the Arrival

Ancient chronologies are a tricky business. According to Markham's 1910 *Incas of Peru*, Montesinos dated Pirua Manco at 1300 B.C., which he refers to as 890 years after the Deluge. This is extrapolated by subtracting the length of reigns from the king in power 1,000 years after the Deluge, back to Pirua Manco.

But marine archeology dates at least one possible Deluge at 5000 B.C., which would move Pirua Manco back to 4110 B.C., and the first Manco Capac to 4080 B.C. based on a 30-year reign for Pirua Manco as given in the king list.

None of this equates with the 535 A.D. world event that plunged the world into darkness and triggered crop failures, nor can we be certain that there weren't similar events to that of 535 A.D. thousands of years earlier. Perhaps the most definitive clues come from Bruno's 2008 dissertation, "Waranq Waranqa: Ethnobotanical Perspectives on Agricultural Intensification in the Lake Titicaca Basin."

Scientifically calculated dates are given for agricultural changes, and if Viracocha and his brethren truly did spark an agricultural revolution in the Titicaca basin, this would leave a traceable date imprint.

We have datable evidence of domesticated llamas, alpacas, quinoa grains, canals, metallurgy, and raised fields. The latter is a method of raising up the soil in swampy areas to create farming platforms, all of which demonstrates a sophisticated agricultural technique. The raised farming fields of Titicaca were separated with irrigation canals.

Metallurgy also helps us to pinpoint a date for The Arrival. Aldenderfer's 2008 article, "Four-Thousand-Year-Old Gold Artifacts From the Lake Titicaca Basin," gives carbon-14 dates between 2155 and 1936 B.C. for a burial site and its cold-hammered gold artifacts. These are thought to represent the oldest worked gold discovered to date for all of the Americas.

The authors hypothesized "an early advent of gold working in relatively simple societies" because a gold necklace was found at a site occupied by hunter-gatherers — this being the state of the region prior to Viracocha's transformation of the peoples.

The median dates in the table below represent an averaging out of dates proposed by scientists in the field, which means that the true date could be

much older.

- 4700 B.C. — median date for domesticated camelids
- 2045 B.C. — median date for the gold artifacts
- 1500 B.C. — domesticated quinoa grain, people were engaged in farming activities
- 1350 B.C. — public architecture, the beginning of a ranked society
- 1000 B.C. — raised fields

All dates have a margin of error, particularly in dating botanical changes, but it does suggest that Montesinos' date of 1300 B.C. for Pirua Manco is well within range of the scientific evidence, as is the alternate date of 4110 B.C., and the associated dates for Manco Capac. The Gentry were in this region long before the cataclysmic 535 A.D. event. It also suggests that Viracocha's arrival was much earlier than is generally assumed.

Bergen's 2014 *Age of Giants* suggested that the Toltecs, who predated the Incas, may have been cognate with Viracocha or Manco Capac based on a reference to Toltecs using naturally-colored cotton, and the Incas later being credited for it.

The Last Viracocha — The Departure

Just as compelling as the legends of Viracocha's arrival are, so are the narratives that describe his departure, or rather, that of a mysterious man bearing the same name.

A long time passed between these two men, being a time span that we cannot begin to unravel with so many dates being bandied about by scholars. This second man was akin to Viracocha in that he wielded great magic.

Just by uttering words, this Viracocha gave sight to the blind and healed the sick until he came to the Cañas region about 48 miles south of Cuzco, into the village of Cacha. The villagers of Cacha did not embrace his miracles and kindness, however. Instead, they rose up and threatened to stone him until he fell to his knees in supplication.

Viracocha raised his hands toward the heavens to invoke protection and divine favor, and in that moment something extraordinary happened — an event so frightening that shrill screams of pure and utter terror filled the air. Fire came down out of the sky and melted the very stones.

The villagers begged Viracocha to deliver them from this punishment and he relented. The fire ceased, and the stones were no more burned. The stones around Cacha were burnt black, and even the giant boulders oozed like cork.

Markham's 1883 translation of Cieza de Léon's *Chronicle of Peru*, being one of the earliest to chronicle the legends of the native Peruvians, described it thus:

"There appeared a great fire in the heaven which they thought to be surrounding them. Full of fear and trembling, they came to him whom they had wanted to kill, and with loud clamor besought him to be pleased to forgive them, for they knew that this punishment threatened them because of the sin they had committed in wishing to stone the stranger.

"Presently they saw that when he ordered the fire to cease, it was extinguished, so that they were themselves witnesses of what had come to pass, and the stones were consumed and burnt up in such [a manner] that large blocks could be lifted in the hand, as if they were of cork."

Once out of danger, Viracocha traveled to the seacoast and made his

departure. Some narratives claim that he stretched his cloak over the sea, or spread his mantle on the waves and was carried away on it. Cieza wrote:

"Leaving the place where these things happened, the man arrived on the seacoast, where, holding his mantle, he went in amongst the waves and was never more seen."

Gamboa wrote: "Having said this, he went to sea with his two servants, and went traveling over the water as if it was land, without sinking."

Bandelier's 1904 article, "Aboriginal Myths and Traditions Concerning the Island of Titicaca," said that Viracocha and his companions "all began to walk together on the waters of the sea, and disappeared."

Modern science has developed a way to instantly freeze water with laser pulses to create Ice VII in a process informally known as a *freeze ray*. Are we just now developing technology originally owned by the Bronze Age deities? Or were their cloaks a form of inflatable raft, always at the ready?

This is such an odd legend, that of disappearing into the sea, or spreading a cloak over the sea, or walking over or across the sea, or traveling on top of the sea without a ship, and yet it is not unprecedented in history.

Bergen's 2019 *Fairies of Ireland* goes into great detail about the merfolk legends which we think of as outlandish, but they represent nothing more unusual than scuba divers traveling to and from underwater cities. The Gentry were able to swim underwater by wearing special clothing and headgear, and sometimes the outfit was referred to as a "mantle," just like the Viracocha garment. What are the odds of two similar legends being told by vastly different races who lived thousands of miles apart, across two oceans?

Extra-biblical texts made mention of similar events. Charles' 1913 *Apocrypha and Pseudepigrapha of the Old Testament* included the following from the fourth Book of Ezra, sometimes called the *apocalyptic* Book of Ezra, which gave several references to beings that lived in underwater cities:

Ezra speaking to God: "Who of the Earth-born could do so?"
God: "How many dwellings are in the heart of the sea?"

Ezra's apocalyptic vision of the future: "The wind caused to come up out of the heart of the seas as it were the form of a man. And I beheld, and lo! This man flew with the clouds of heaven."

With a glance, the man caused everything he looked at to tremble, while

the sound of his voice caused everything to melt away as wax melts from fire.

Men gathered together against this man, but "he cut out for himself a great mountain and flew up upon it. But I sought to see the region or place from whence the mountain had been cut, and I could not."

This man held no visible weapons, and yet he was able to destroy the assault of the multitude which had come to fight against him. He emitted a fiery stream which "burned them all up so that suddenly nothing more was to be seen of the innumerable multitude save only dust of ashes and smell of smoke."

"These are the interpretations of the vision: Whereas thou didst see a man coming up from the heart of the sea, this is he whom the Most High is keeping many ages (and through whom he will deliver his creation), and the same shall order the survivors."

In addition, he stood upon the summit of Mt. Sion [Zion], and in the days when the vision shall come to pass, "Sion shall come, and shall be made manifest to all men, prepared and builded, even as thou didst see the mountain cut out without hands."

From the footnotes: "The meaning of the coming up of the man from the sea was already obscure to the apocalyptist. The explanation that follows is clearly an artificial one, the product of later reflection."

Those who gathered up arms against this man would be destroyed, while peaceable people would be defended and shown "many wonders." A footnote disputed whether this man would come alone, or with others of his kind.

Ezra's apocalyptic vision separated the Earth-born from the angels, it referred to underwater dwellings, and one or more men coming up out of the sea who could fly up to the clouds as if in a submersible UFO. Thus the legends of the Irish merfolk and Viracocha of the Incas are not as preposterous as they appear.

The Incas of Peru are on the opposite side of South America from where an Irish ship would land. The distance is over 12,000 miles by sea, and 5,700 miles as the crow flies. Scholars do not equate the gods of the Incas to the gods of Ireland, nor do they draw parallels between the ancient peoples of the two. And yet, here we are, with the same bizarre legend out of both regions.

Markham's 1907 translation of Gamboa's *History of the Incas* gave us another description of this tumultuous rain of fire that Viracocha called down from the skies:

"Viracocha, after he had created all people, went on his road and came to a place where many men of his creation had congregated. This place is now called Cacha. When Viracocha arrived there, the inhabitants were estranged owing to his dress and bearing. They murmured at it and proposed to kill him from a hill that was near. They took their weapons there, and gathered together with evil intentions against Viracocha.

"He, falling on his knees on some plain ground with his hands clasped, fire from above came down upon those on the hill and covered all the place, burning up the earth and stones like straw.

"Those bad men were terrified at the fearful fire. They came down from the hill and sought pardon from Viracocha for their sin. Viracocha was moved by compassion. He went to the flames and put them out with his staff. But the hill remained quite parched up, the stones being rendered so light by the burning that a very large stone which could not have been carried on a cart, could be raised easily by one man.

"This may be seen at this day, and it is a wonderful sight to behold this hill, which is a quarter of a league in extent, all burnt up. It is in the Collao."

Fire came down from the sky and vitrified massive stones, which means that it was hot enough to melt the stones. As the stones cooled, they resolidified at a lighter weight. Ries' 1912 *Handbook for Architects* discussed how hollow blocks employed for exterior walls were often vitrified or nearly so, the advantages being that they were of lighter weight per cubic foot of wall than common bricks. The subject of vitrification is discussed at length in Bergen's 2019 *Fairies of Ireland* and 2019 *Greek Gods*.

Let us depart for a moment from the Viracocha legend to similar legends from Ireland and Europe. Bergen's 2013 *Lost Islands* takes you deep inside legends which begin with the Tuatha dé Danann of Ireland and carry forward to the early Christian saints, who were actually *descendants* of the Dananns.

The word that describes their miracles and marvels is *thaumaturgy* — which is defined as "miracle work, marvels, the capability of a magician or saint to work magic or miracles, or wonder-worker."

The Tuatha dé Danann and the early saints both had the ability to heal the sick, raise the dead, give sight to the blind, make themselves invisible, fly or levitate themselves, pass through solid objects — and most particular to the Viracocha legend — they could pass over the water with the use of a cloak, according to Brewer's 1901 *Dictionary of Miracles* in the "Cloaks

Used for Rafts" segment.

St. Francis of Paola needed to cross the Straits of Messina, but he didn't have the money to pay the ferryman. Messina was a treacherous stretch of water near the Gulf of Charybdis, and it had taken down many a boat and seasoned navigator.

Undaunted, Francis tossed his cloak on top of the water, jumped on it, and bade six of his disciples to join him. Seven men sailed across the strait on this cloak and by the time they reached the opposite shore, a crowd had gathered to welcome the saint and his disciples as if they were angels from heaven.

Similar tales were told of the biblical Elijah, and of the 15th century saints Bernardin and Paola, and of the 13th century St. Raymund. Littell's 1847 *Living Age* gave incidents of this ability of Christian saints as well, naming several and then adding, "The saints who rode thus were chiefly Irish, and every one acquainted with the fairy mythology of the sister island will remember its stories of troops of horsemen riding over lakes and seas."

Many miraculous saints were descended from the Tuatha dé Danann or deities of Ireland, which would explain the comment made by the Irish Archbishop Trench in his 1858 *Notes on the Miracles of Our Lord* regarding why many miracles of the early saints seemed to have dwindled as time passed:

"Few points present greater difficulties than the attempt to fix accurately the moment when these miraculous powers were withdrawn from the Church, and it entered into its permanent state with only its present miracles of grace and the record of its past miracles of power."

He added that this diminishment happened gradually, ebbing away by degrees. If some Tuatha dé Danann converted to Christianity as has been put forth by ancient historians, and they used their vast array of powers and technology to further the cause of the Christian church, it would give us a scientific explanation for the puzzle of dwindling miracles.

Cari and Zapana — The Annihilators

So beyond a single Viracocha disappearing into the sea or across the sea, what happened to the other descendants of these beings from the sky? All around the world, stories abound regarding demigods — men and women whose parentage was that of an Otherworlder with a human. They existed in Ireland, Greece, and in South America.

The Titicaca region was one point of origin being a place of arrival, and thus it would have been among the first to be settled by these beings and their descendants, and it was here that a warlord named Cari or Cara slaughtered bearded white men whose origins are unknown.

Bandelier's 1904 article, "Aboriginal Myths and Traditions Concerning the Island of Titicaca," said that "gentlemen (caballeros) similar to the Viracochas" inhabited Titicaca in the most ancient of times. Nobody knew where they came from, but "they had intercourse with the women of the people, and the children were deposited in caves where they were kept alive by water dripping from the rock of the ceiling."

These children became Inga Ré, or Incas, and they "drove out the gentlemen and held the island thereafter." This suggests that the residents were sons of the gods by the daughters of men — demigods — presuming that they simply evicted their fathers and didn't kill them. This event is given as separate from, and prior to the slaughter of the bearded white men by Chief Cari. Bandelier said that the Valley of Coquimbo where Cari came from was in Chile, rather than Peru as is sometimes stated.

Chief Cari had been in power before the rise of the Incas. His name, and that of his rival Zapana, continued on long after the Incas had come into power which created confusion in the ancient narratives because the names Cari and Zapana were used by every successive lord of their clans down through the generations, as if they'd been titles instead of proper names.

Two events are attributed to these men: the massacre of unidentified white men at Titicaca, and a personal feud between the two clans which an Inca king resolved.

Rycaut's 1688 translation of Garcilasso's *Royal Commentaries of Peru* alleged that the dispute between Cari and Zapana was settled by King Capac Yupanqui, they being "two great captains" of the Collasuyu territory.

If this corresponds to the known Collasuyu region, then it extends from

Lake Titicaca southward for over 1,200 miles, and the two clans would have collectively ruled a vast territory. Collasuyu is considered a Quichua region, and thus the people would have spoken the Quichua language. Cieza placed them in the smaller Collao region adjacent to Titicaca.

Cari and Zapana "were descended from two great generals who in times past, before the empire of the Incas, being soldiers of courage and bravery raised separate armies and began each to set up for himself and lay foundation for authority and power."

Eventually they turned against one another and continued a war for the course of their entire lives, a war that passed down from generation to generation until Inca Capac Yupanqui settled the feud. Some narratives attributed the solution to Inca king Viracocha of which there were two — the original Viracocha five generations before Yupanqui, and a second Viracocha three generations after. So you can see how the timeline became skewed when speaking of an event relating to Viracocha.

Markham's 1883 translation of Cieza de Léon's *Chronicle of Peru* quoted Garcilasso in that "the names were those of dynasties, each sovereign becoming Cari or Zapana when he succeeded" and that Cieza had given these events too recent a date.

Cieza spoke of a Cari who had conquered the Titicaca region *prior to* the arrival of the Incas, and how these two men sought assistance from Viracocha to settle a feud, which suggests the *first* Viracocha.

At no point does it identify the white men of Titicaca to be the Incas themselves, or descendants of Viracocha, nor does it say how or when Cari came to be in the region of Titicaca in the first place, though it does give a history for Zapana. Combined they were powerful lords who'd conquered many fortresses there.

If they were conquering fortresses, then clearly there was an existing race of powerful people — a race of builders — and if they were slaughtering bearded white men, it's possible that those white men were connected to the builders.

Cari and Zapana themselves were not the builders if one could attribute the invasion of Quitu to them — which an odd placement of languages suggests is the case. Cari and Zapana were chiefs of the Cara, or Caran peoples, of which Cieza wrote:

"Before the Incas conquered the country, many of the Indians declare that

there were two great lords in the Collao [region], the one called Zapana and the other Cari, who conquered many *pucaras* which are their fortresses.

"They add that one of these chiefs entered the large island in the lake of Titicaca and found there a white people who had beards, that they fought with them in such a manner that all were killed, and that they also fought great battles with the Canas and Canches [tribes].

"After they had performed notable deeds, these tyrants or lords who had risen up in the Collao turned their arms against each other, seeking also for the friendship of the Inca Viracocha who then reigned in Cuzco." These chiefs kept temples in secret places where a chosen few "conversed with the devil."

No one disputes that the first Cari and Zapana predated the Incas, but even that doesn't help to narrow down their timeline. If Viracocha and Manco Capac brought civilization to the region and established the Inca Empire, and you give this a date of origin based on archeology and ethnobotany, then the first Cari and Zapana would date at least as far back as 4700 B.C.

Their activities were different than those of the native peoples, so who were they, and where did they come from? And how do you explain fortresses being already in existence upon their arrival in the Titicaca basin?

Pumapunku is a pre-Columbian archeological site in Bolivia with curious, and possibly prefabricated interlocking H-shaped blocks which, when stacked one on top of the other, create a wall with cubbyholes. The blocks are different from the stonework used throughout the Inca Empire in cities such as Cuzco, and thus far we haven't found another city using these blocks. Pumapunku is part of the Tiahuanaco complex less than ten miles from the Titicaca shore.

Tiahuanaco is the city that anciently boasted statues so perfectly sculpted that they mirrored real-life in the same manner as the statues of the Mycenaean Greek artisans — and just 128 miles north-northeast of Tiahuanaco is a town curiously named Apolo, as if it were named for the Greek god Apollo, but is it even possible that a Greek connection exists?

Also known as Apolobamba, this city resides in a province and valley by the same name, and according to the 1835 *Journal of the Royal Geographical Society*, the name Apolobamba existed *prior to the arrival* of the Spaniards.

The 1903 *Geographical Journal* placed the Apolo Valley along Inca Road, which gives further proof of its ancient origin in spite of a founding

myth dating back to only 1615 A.D.

It is a common practice for one civilization to take credit for founding a city when the city is built on top of an existing city which was built by someone else. Instead of giving credit where credit is due, such as "Apolo was founded in 1615 on top of a prehistoric village by the same name…," we omit the second part and just take full credit.

The *Geographical Journal* endeavored to unravel the history of Apolo, whose "original inhabitants were nearly exterminated by an epidemic." Their language had all but disappeared, and the replacement population spoke a blend of Tacana and Quichua. It was the Quichua language that gave names to most places in the region:

"The original language of Apolo and the immediate surroundings was an Indian dialect known as Lapa-Lapa or Lapucha, because the word *Lapa* enters into the formation of the majority of the personal pronouns and is therefore frequently used in conversation. The idiom, which does not appear to be allied to any other dialect spoken in the neighboring region, is now however approaching extinction, being replaced by Quichua."

In other words, the oldest known language doesn't seem to match any others in the region, and even more compelling is that its name has a counterpart in ancient Greece — the ancient city of Lappa on the Greek island of Crete. Lappa was founded by Agamemnon, the king of Mycenae — a city at the very heart of the Mycenaean civilization of Greek gods.

While sharing the words Apolo and Lapa with the Mycenaean Greeks does not prove a Mycenaean presence in the Titicaca region of South America, when added together with the countless other clues such as the city of Kyphiz, the River of Silver, the arrival of teachers who triggered the Bronze Age, the Perioeci, Great Ireland, Fu-sang, Scherie, and Catigara, all of which are explored in Bergen's 2019 *Lost Kingdoms of the Americas*, the evidence overwhelmingly suggests that the bearded white men spoken of by the Indians may well indeed have been descendants of these teachers.

The Lapa-Lapa language is nearly extinct and Quichua has taken its place. Another extinct language is Puquina, which was also spoken in the Titicaca basin and thought to be connected to the city of Tiahuanaco. Some scholars believe that Puquina may have been related to Qhapaq Simi, the secret language of the Inca nobility.

Qhapaq Simi was an Imperial language spoken only by those in power, the governing elite of the Incas who would have been the descendants of the Gentry. This cryptic language ensured the preservation of privacy and state secrets.

Inca Road passes through the mountains to Mojos, ascending and descending from nearly vertical rock staircases and continuing on to Calle and Pata, and eventually to the head of the Apolo Valley and beyond. The road's width was regular, and paved according to locality. Along its path were fortifications at the high points.

The Titicaca attackers were led by Cari independently of Zapana. His troops attacked the existing settlers in Titicaca, which means that they took over existing buildings. Titicaca architecture was described as having columns, pillars, arches, and vaulted roofs, none of which exist today. The lost Brazilian City of Kyphiz also had pillars and arches, along with Mycenaean Greek writing etched into the walls. The whole of the Americas may have been an extension of the Mycenaean Empire, as shown in Bergen's 2019 *Lost Kingdoms of the Americas.*

Did Vikings Invade Peru?

Perhaps more clues can be found in the invasion of the Kingdom of Quitu which lies 1,500 miles up the coast to the north. Hundreds of years before the Spaniards invaded, a group of Caras or Carans arrived by sea on balsas, which can be anything from a simple raft to a sea-faring ship up to 100 feet long. Their port of origin was unknown, but the point of arrival was on the seacoast just west of the Kingdom of Quitu.

Alexander's 1920 *Mythology of All Races* gave us a glimpse inside Juan de Velasco's *History of the Kingdom of Quitu*. Velasco described these balsas as "the strange boats of this coast, formed of logs bound together" into the form of a hull, the longest log being at the center, on which a platform was built. Masts bore cloth sails and were thought to carry up to 50 men.

This scene from a regional vase in Truxillo shows a fisherman in a balsa constructed of reeds whose propulsion system included "bird-headed creatures, probably sea-spirits" according to Joyce's 1912 *South American Archaeology*:

Considering how many of these ancient boats, ships, and canoes could fly like a modern-day USO, it could just as easily represent a watercraft which could also take to the skies, especially since it appears to be lifted by winged creatures. At the least, it represented a boat or ship and not just a

simple flat raft.

The Carans lived on the coast for awhile, and then sometime around 980 A.D. they invaded the Kingdom of Quitu and became its new lords. Cieza de Léon said that it was about 200 years from the time they landed to the time they invaded Quitu, which means that they landed around 780 A.D.

It's an interesting timeline because Great Ireland was already established in North America, the Tuatha dé Danann still made appearances in Ireland, airships were being reported in Ireland, stone forts in Scotland and the British Isles were being blasted as if from the skies, while Irish Danann castles were being dismantled stone by stone, and the Vikings were in their heyday.

Otherworld peacemaker Hiawatha with his flying canoe hadn't yet arrived in North America, and Christians hadn't yet stripped the Tuatha dé Danann of their sky-born origin by rewriting Danann history to give them a biblical lineage. The Inca Empire hadn't yet expanded as far as the Kingdom of Quitu, which means that it was the Caran foreigners who stood their ground when the Inca prince came to call in the 15th century, not the original occupants of the region.

Regarding the Caras who took over the Kingdom of Quito or Quitu, Markham's 1864 translation of Cieza de Léon's *Chronicle of Peru* noted that they were "little advanced in architecture" but were adept weavers, which would have been necessary to any seafaring culture that relied on sails for long-distance voyages. The Caras also excelled at cutting, polishing, and engraving precious stones. They wouldn't have built any of the great stone structures, but they were more than happy to move into an existing structure. Language is also a clue. According to Cieza:

"The aboriginal people of Quito, or at least the dominant race which was found there when the first Inca army invaded the country, is said to have spoken the Quichua language; and it has been mentioned as a very curious fact that the same language should have been spoken at Cuzco and Quito at a time when those places held no intercourse with each other, whilst the inhabitants of the intervening country spoke totally distinct languages.

"As one explanation of this, it has been suggested that the Caras were a Quichua colony which, at some remote period, had come in balsas from the Peruvian coast, landed at Esmeraldas, and eventually marched up to Quito.

"But there is no probability that any large body of Quichuas ever reached the coast before they came as conquerors."

A translator footnote concluded that the legends must be mistaken, and that the Quichua language could not possibly have existed in Quito until the Incas brought it there. In his opinion, there was "no sufficient evidence that the people of Quito did speak Quichua previous to the Inca conquest. They were forced to adopt it afterwards by their conquerors."

Giants were also mentioned: "There is a tradition that the giants who are said to have landed at Point Santa Elena forced the Caras to abandon the coast and retire into the mountainous district round Quito."

Point Santa Elena is west of Guayaquil at Salinas. So the Caras invaded and took control of Quito, and then giants invaded and sent the Caras fleeing into the mountains.

Once in control of the Kingdom of Quito, real clues begin to emerge relating to the true identity of the Cara invaders and their Scyri kings, which Marshall Saville referred to as "a bellicose and conquering people."

The clues suggest that a faction of Fomorians or Dorians who were arch enemies of the Gentry in Ireland and Greece, somehow followed them to South America to continue the slaughter. The Irish narrative regarding an attack on the king of Sorcha, as told in Bergen's 2019 *Lost Kingdoms of the Americas*, is just one example of a fleet from Europe attacking a kingdom in South America. Even the name of the Cara kings — Scyri — is a direct match for a tribe that originated in Scandinavia.

Every Cara king was called a "Scyri" — this being either a title or a reference to their ethnic identity. Scyri was not a personal name, but a title that denoted the identity of their people. The dynasty itself went by the same name, as did its people, and the Scyri people fought their way outward with lances and clubs to usurp more and more regions.

There was an actual tribe or people called the Scyri, alternately spelled Sciri, which appeared on maps of Sarmatia — an expanse of land north of the Euxine Sea and east of Scandinavia in what is now western Russia and the adjacent European countries. These Scyri originated in Scandinavia.

The Scyri date at least as far back as 264 B.C., and as late as 493 A.D., moving from Scandinavia into Sarmatia and then southward into Europe down into Italy. The Scyri shared borders with the Carini tribe in Pomerania, and in Sarmatia they were one tribe removed from the Cariones.

Jordanes' 551 A.D. *Getica*, as brought to us by Charles Mierow, is one of the most complete references to the history of the Goth tribes and their migration out of Scandinavia. Jordanes wrote about tribes which still existed

in his lifetime or not long before it, representing the current *remembered* history of his time, as opposed to the many books we rely on that were written centuries after a people disappeared from history.

The Scyri allied with the neighboring tribes of the Rugii, Heruli, and Turcilingi, all of which were unified under King Odoacer who ruled from 476-493 A.D., and this group in turn were neighbors and friends of the Goths. The names Odoacer and Scyri are relatively unknown today, but they took down the western portion of the Roman Empire in 476 A.D., so they were a force to be reckoned with.

Various maps place the Scyri in today's Estonia on the shores of the Baltic Sea, migrating steadily southward into what later became Pomerania, a region which is now the northern coast of Germany and Poland.

The Rugii and Heruli stayed close by, occupying the shores of Pomerania and the islands of Denmark. The Rugii or Rugians also had a thriving colony in coastal Norway known as Rogaland. Among these kindred tribes, the Heruli were noted for their height.

Bergen's 2019 *Lost Kingdoms of the Americas* followed the migration of the Heruli out of Scandinavia, often traveling with tribes of known giants such as the Jötunns who, in Norse lore, lived on one of the Nine Worlds. The very name Jötunn became synonymous with both giant and man-eater, meaning that they were cannibals.

The Heruli towered over the Dani and Suetidi peoples which were described as tall, and thus the Heruli would have been considered giants as well.

Borlase spoke at length about the history of the Heruli and other Scandinavian tribes in his 1897 *Dolmens of Ireland*, as did Jordanes' *The Origin of the Goths* and *Gothic History* as translated by Charles Mierow in 1908 and 1915 respectively.

The Heruli were either a faction of the Fomorians, or of the race of Fir-Bolgs that were allied with the Fomorians, and their territories matched until the name of the Fomorians disappeared from the annals. The Fomorians were a race of giants which terrorized Ireland.

In their migrations, the Heruli also lived near Lake Maeotis in Sarmatia, Pomerania in Europe, the island of Thule somewhere in the northern ocean, as well as Italy, Spain, and Ireland. In their earliest incarnation, the Heruli were described as being lewd, debauch, churlish, unteachable, and prone to war. They obeyed no man's laws and were the bane of their neighbors,

pillaging and plundering as a roving invasion force, and it was men like these that the Scyri allied themselves with.

Odoacer and his federation of tribes were friends and neighbors to the Goths, both of which moved out of Scandinavia and into Sarmatia where thriving civilizations of Scythians and Mycenaeans were already established.

Scythians, Mycenaeans, and Amazon warrior women were all living along or near the shores of the Euxine Sea. The Amazon women were giants, and at least one of the Goths that we have a height for — Maximinus — was over 8 feet tall. Some of the Goths served as "husbands" to the Amazon women whose territory near the Euxine was labeled "Amazones." Their history is detailed in Bergen's 2019 *Amazon Queens*.

The Scandinavian Goths moved in next to the Scythians, which put the Goths right up against the tall, golden-haired Mycenaeans. Meanwhile in Europe, Odoacer and his Scyri-Rugii-Heruli-Turcilingi coalition moved southward from the Pomeranian shores down through central Europe into Italy, and the fate of the Scyri tribe ended there as far as we know.

The names Amazones, Scyri, Carans or Caras, and Carians, all appear mysteriously in various locations of South America, with their origins unknown. Amazones, Scyri, and Cariones also appeared in Sarmatia, with the Scyri being a Scandinavian tribe, and the Amazones being either Scandinavian or Mycenaean, or perhaps a blend of the two. Scyri and Carini both appeared with the Odoacer coalition in Pomerania as well.

One could speculate that the Scyri who took over the kingdom of Quitu in Peru were none other than the Scyri who came out of Scandinavia. All of the Baltic regions which were equated with the Scyri, Rugii, Heruli, and Goths, corresponded to strongholds of the Fomorian giants of several hundred years earlier, who in turn were enemies of the Tuatha dé Danann or Gentry of Ireland and the British Isles.

These same Fomorians or Northmen also had strongholds in northern Africa, as Bergen's 2019 *Greek Gods of Africa* points out. Is it really that big of a stretch to place them in South America as well, especially in light of all the new evidence that Vikings sailed to North America whose distance was even greater?

The only caveat is in how they would have reached the west coast of South America. The shortest route would take them to Panama and across a narrow stretch of land that separates the Caribbean Sea from the Pacific Ocean.

Existing natural waterways could have allowed passage by river, such as the Atrato and San Juan rivers in Colombia, but even without waterways they would not have thought twice about making the short trek overland with their ships. One narrow band in Panama is only about 30 miles from sea to sea.

The Fomorians were forerunners of the later Vikings — both of which were renowned for their sea voyages and conquests. The Odoacer federation and Goth tribes were merely a bridge between the Fomorians and Vikings, and historian Bourke in his 1887 *Pre-Christian Ireland* is among the scholars who suggest that the Vikings were descendants of the Fomorians. Not everyone agrees with this connection, perhaps because not all Scandinavians were of this type — and one group may have been a colony of benevolent and peace-loving Dananns.

The Irish Dananns were instrumental in taking down the Fomorians in Ireland, and the name "Fomorian" all but disappeared from history after that. As one translation of Fomorian simply means "foreigner," and these giant foreigners were only evicted from Ireland, their race of sea-faring plunderers continued in the form of the Goths, Scyri, Rugii, and Heruli until the advent of the Vikings.

The Fomorians who worshipped Moloch, battled the Irish Dananns. The Carian-Dorian-Phoenicians who worshipped Molech and Melkarth, battled the Mycenaean Danaans.

The Dananns of Ireland and Danaans of Mycenae were tall, blue-eyed, golden-haired deities who were related to one another through the goddess Dana, and the gods of Greece were often depicted with beards.

The Scyri who settled in Peru engaged in battle with an advanced, benevolent race of white men in Titicaca, and Bergen's 2019 *Lost Kingdoms of the Americas* showed that the Mycenaeans had cities in South America which the Irish Dananns visited, and that the architecture of Titicaca was described in the same way as the Mycenaean city of Kyphiz in Brazil.

Bloodthirsty giant Fomorians battled the enlightened Irish Dananns, while Carians, Dorians, and Phoenicians battled the Otherworld Mycenaean Greek Danaans and their brethren. The Cara-Scyri peoples who settled in Peru slaughtered the bearded white men of Titicaca.

The Amazon warrior women of Sarmatia had ties to both the Scandinavians and the Mycenaeans. Amazons controlled a vast region of South America, and Irish legends had Amazons living in the British Isles as well, with one in particular named *Scathach the Amazon* — a warrior woman

who lived in the Hebrides Islands — a region that was previously under the control of Scandinavian Fomorians.

An Amazon warrior colony also lived near Lake Titicaca. Markham's 1873 *Narratives of the Rites and Laws of the Incas* referred to a province inhabited solely by women, called *Huarmi-Auca*, which means "woman-soldier." These women provided a force of 20,000 soldiers to assist the Incas against an enemy attack, and they defended themselves well in the Huarmi-Pucara, or "women-fortresses."

These warrior women of the Quillacas, being the name of a tribe inhabiting the southern basin of Lake Titicaca, fought as valiantly as any man, identifying them as a colony of Amazons. *Quilla* means "moon" which suggests a link with other Amazon colonies around the world whose women were associated with, or worshipped the moon.

These women controlled the entire province of Caravaya, also known as Carabaya or Colla-huaya, being one of the richest provinces for its gold mines and rivers whose sands glittered with gold. Bergen's 2019 *Amazon Queens* described a similar Brazilian colony as consisting of tall, fair-haired warrior women who lived in stone houses protected in walled cities. A single Brazilian Amazon could fight with the ferocity and zeal of ten men.

If this isn't enough to link the Amazons, Scyri, Dorians, Fomorians, and Vikings of the Old World to kindred colonies in the New World, there is also an unexpected link between Ireland and the Scyri kings — that of an emerald.

The story begins with the Red Branch Knights of Ireland who were commanded by Finn sometime around 260 A.D. This is the same Finn who traveled across the ocean with Dermat to Sorcha, a kingdom that may have been in South America and which was under attack by men who came from Europe in ships, according to Bergen's 2019 *Lost Kingdoms of the Americas*.

These Red Branch Knights were tasked with protecting the High King of Ireland, and in an old Irish song that commemorates the battles of Ireland against Viking raiders, the Red Branch Knights took part in the defense.

While this event took place centuries after the era of Finn, one line in the song says: "Ere the emerald gem of the western world was set in the crown of a stranger."

Few today equate Ireland with physical emeralds so the reference is interpreted as the emerald green hills, but genuine emeralds were a part of Irish history.

A gemstone known as emerald beryl, or precious beryl, is the

designation of the emerald gemstone, and several sites in Ireland once produced emerald beryl according to an 1811 publication from the Geological Society. Such emeralds were located in Lough Bray in County Wicklow, Cronebane in County Wicklow, and the Dublin Mountains above Dundrum.

The second reference to Ireland and emerald gemstones is intricately linked to the Viking invaders, then called Danes, Danmarkians, or *foreign* Danes. References to these "foreign" invaders were common and they came from the same regions as the Fomorian invaders of centuries earlier. In the earliest days, they were simply called Fomorians, which meant "foreigners."

Viking raids against Ireland started in 795 A.D., picking away at the coastal islands and cities until they finally gained enough of a foothold to establish colonies along the Irish coast. Had Ireland been unified, perhaps it could have withstood the onslaught, but Ireland itself was divided into factions which also bickered over kingship, leaving it ripe for Viking plunder.

After the Vikings took over Dublin and established the Norse Kingdom of Dublin, Ireland was split into three factions: the Norse Kingdom, plus two Irish kingdoms each ruled by a separate king. Some Irishmen allied with the Vikings, perhaps out of self-preservation. It didn't work.

Devastation and destruction followed with ugly laws cruelly enforced. Like the Fomorians before them, the Vikings instituted a "nose tax" or "nose money" — a tribute or tax in which they collected a scotpenny per nose. Fail to pay your taxes, and they'd cut off your nose. The legends vary as to whether they took the entire nose, or just the tip of it, and sometimes the nose was just cut but not cut off. Scholars don't even agree that the nose tax incurred such a harsh penalty at all, in spite of all the narratives that describe it. How easy it is for us in our armchairs to dismiss the narratives of our ancestors.

Vikings did not limit their atrocities to the nose tax either. They pillaged anywhere they could gain a foothold, plundered monasteries, carried off slaves, burned entire cities, and destroyed every book that they found — in essence, destroying the only references we had to some of Ireland's earliest history.

Bourke noted that the Vikings were descendants of the Fomorians, presuming that the race remained unbroken from the remotest times until the Battle of Clontarf which was one of the Irish-Viking battles. By the time King Henry II took the throne of England, Ireland had been devastated by

centuries of war, strife, bickering kings, and invasions.

Christianity had been brought to Ireland centuries earlier, but Viking Ireland was no longer the Christian nation that the Church had hoped for. King Henry was in a perfect position to take control of Ireland under the guise of expanding the Holy Roman Church. To this end, he approached Pope Adrian IV asking permission to "root out the weeds of wickedness" and in the process, collect an annual tribute from every house in Ireland to give to the Church. McLoughlin's 1906 tract on Pope Adrian IV gave an account of these events.

Adrian's response is known as the Papal Bull of Adrian — a controversial document that allegedly gave Henry carte blanche to take control of Ireland. Some believe that the letter is a forgery. In 1171 A.D., King Henry sent 400 ships carrying 10,000 armed soldiers to Ireland, and the implications that the Pope sanctioned this takeover is untenable to many devout Christians. Thus it could not have been so.

Whether sanctioned or not, the end result was that Viking Dublin was overthrown, while John of Salisbury, who was secretary to the Archbishop of Canterbury, faithfully wrote it all down including the disputed portion.

Ollard's 1919 *Dictionary of English Church History* stated that the Church considered Salisbury to be a "writer of unimpeached veracity" in spite of the blemish that his words created. The damning paragraph at the end of the letter has been explained away as a "later addition" by some other scribe that had been added in error.

Salisbury was King Henry's envoy to Pope Adrian, so he had direct knowledge of all agreements and deals made. Pope Adrian's response was to approve the request, and as a token of Henry's investiture of the title to Ireland, Adrian sent him an emerald ring. This is given as the source of Ireland's nickname: the Emerald Isle.

The phrase *Emerald Isle* is also credited to William Drennan sometime prior to 1800 A.D., Drennan being a founding member of the United Irish Society. Thus we have conflicting histories for the origin of this phrase, though Salisbury wins by far dating back to the 12th century A.D.

The emerald ring exchange is not accepted as an undisputed, historical fact, any more than the Papal Bull that it represents. However, an Irish song that commemorates Ireland's battles during the Viking Era which Henry's invasion put an end to specifically refers to the "emerald gem" being "set in the crown of a stranger." Indeed, King Henry of England became the English

Lord of Ireland, which kicked off a new period of Ireland under British rule, an era that lasted for centuries.

The folk-song is credited to Thomas Moore who was born on May 28, 1779 and died in 1852, and he may well have drawn upon existing folk-songs or legends of a much earlier date in his composition. Moore also commemorated the arrival of the Milesians in Ireland long before the Vikings in his *Song of Innisfail* which also mentioned emerald mines.

Now let's backtrack for a moment. Remember Bourke's reference to the Fomorians being forerunners to the Viking-Danes presuming an unbroken lineage between the two? That lineage may well have been the Odoacer alliance of tribes which included the Scyri.

Thus the Scyri started out in Scandinavia, moved into Sarmatia, and worked their way southward into Pomerania along with a Carini tribe, while the Heruli took over Denmark. This would have been around the time that Finn was the commander of the Red Branch Knights, making his epic journey to what may have been South America.

By 476 A.D., maps showed Danes where the Heruli had been, with the Scyri, Rugii, Turcilingi, and Heruli having moved along the Danube River into what is now Austria, with the Kingdom of Odoacer being in control of Italy.

By 795 A.D., Danes were invading Ireland, and in 980 A.D., the Carans with their Scyri kings were invading the Kingdom of Quitu in South America — and the crown of these Scyri kings? It was inset with a giant emerald, their most prized gemstone.

So in 980 A.D. the Scyri who invaded Quito wore a crown inset with an emerald, while in 1171 A.D. a ring inset with an emerald represented Ireland and its nickname "the Emerald Isle."

The Scyri emerald would not have been the same emerald that Salisbury wrote about in the 12th century, but it shows another coincidence in a long string of coincidences, and there is yet another in the word *Manabi* — the name of the coastal province in which the Scyri landed prior to taking over Quitu.

Saville's 1910 *Antiquities of Manabi* showed that the Cara peoples of Manabi had colonized the region centuries before the arrival of the Spaniards, starting with a coastal city which bears their name:

"Caraques is one of the most important sites for the archeologist as it is the

reputed first theater of action of the Caras after their arrival in Manabi, and it is said that here they founded a city… According to Villavicencio, a city of Cara was founded by the Spaniards in 1562 on the site of an ancient Indian town of Cara."

Based on record stones that the Scyris left behind, eighteen successive Scyris ruled the region for 500 to 700 years prior to the arrival of the Incas.

The Inca king Huayna Capac took the throne in 1475 A.D. and Quitu was among his first incursions. By subtracting the rule of the Scyri kings, we can estimate that the Caras invaded Quitu sometime between 775 and 975 A.D., right around the time Vikings were swarming over the British Isles.

The name Catigara, however, had been in existence as a *fifth part of the world* for over a thousand years dating back to the 4th century B.C., and as shown in Bergen's 2019 *Lost Kingdoms of the Americas*, the world was divided into five parts:

Three continents: Asia, Africa, and Europe
Catigara in the Indian Sea
The Atlantic Island

Whether the west coast of South America bore the name of Catigara in the 4th century B.C., or it was carried from elsewhere to South America, is a mystery unsolved. Only two continents could have been represented by Catigara in this list: Australia, or the Americas, contingent upon whether Atlantis was above-water, and whether Australia had broken off the main continent to become its own island. The continental island of Taprobane in the Indian Sea does not appear on this list unless by another name, and Catigara is not known to have been among its many names. So the list is a mystery twice over.

The provincial name of *Manabi* dates back to the pre-Columbian era as the name of a local tribe. Is it possible that the Scyri invaders brought the name Manabi with them?

Menabia, Menapia, and Menapii were all names associated with the Isle of Man in between Ireland and Britain, as well as being the name of a tribe in Ireland. The Menapii peoples of Menapia denoted a tribe on Ptolemy's 140 A.D. map of Ireland, and *Manapii* appears on Ortelius' map of Ireland. Notice the spelling variants.

These Menapii or Manapii also colonized Gallia on the lower Rhine River near the northern coast of what is now France just across the English Channel from Britain.

Gallia was a region, not an ethnicity, as attested by Irish historian Patrick Weston Joyce when he wrote about "two distinct races of Galls or Northmen" which he delineated as the pale, fair-haired Finn-Galls such as the Norwegians and Swedes, and the dark-haired Dubh-Galls whose complexions were dusky or olive-skinned. He translated *Gall* as "a stranger or foreigner." Joyce equated the true Danes with the latter type.

During the Viking invasion of Ireland, the Finn-Galls landed first, followed by the Dubh-Galls in a separate wave, both being called Danes interchangeably. For the Irish it was a moot distinction because the two groups were equally brutal and destructive. The wars to evict these foreign invaders became known as the "war of the Gaels [Gaelic Irish] with the Galls [foreigners]."

The point being that the Manapii tribe in Ireland came out of Gallia — a region associated with fierce, warlike pagans who sacrificed humans to their gods, and willingly gave their own lives to be reborn in the afterlife as noted in Lemprière's 1839 *Classical Dictionary* being "a copious account of all the proper names" mentioned by ancient authors. Lemprière wrote:

Menapii: a people of Belgic Gaul.
Belgica: one of the four provinces of Gaul.
Galatia: a colony of Gauls in Asia Minor next to Phrygia near the Euxine Sea.

"The inhabitants of Gaul [Gallia] were naturally great warriors, and their valor overcame Roman armies, took the cities of Rome, and even invaded Greece in different ages.

"They spread themselves over the greatest part of the world. They were very superstitious in their religious ceremonies, and revered the sacerdotal order as if they had been gods. They long maintained a bloody war against the Romans, and Caesar resided ten years in their country before he could totally subdue them."

"Galli, a nation of Europe, naturally fierce and inclined to war. They were very superstitious, and in their sacrifices often immolated human victims. In

some places they had large idols made with twigs which they filled with men and reduced to ashes. They believed themselves [to be] descended from [the god] Pluto…

"Children among them never appeared in the presence of their fathers before they were able to bear arms in the defense of their country.

"The government, as in other countries, was there aristocratical, and the people obeyed the druids as supreme in religion and in laws."

The trouble is that all of "pagan history" has been combined as if all non-Christians were of a single sect, especially where it intersects with the benevolent Tuatha dé Danann deities of Ireland. They got in the way of spreading Christianity because the people so loved them, and maybe that's why their history was all but erased in the mergers in order to turn the people against them and open the way for Christianity.

Fomorians were wicked giants who terrorized the people of Ireland, sacrificed them to the gods, and engaged in bloody festivals, these Fomorians being forerunners of the Vikings.

Historians merged Danann history with Fomorian history by describing all druids as bloody priests. Bergen's 2019 *Fairies of Ireland* disentangled one history from another and demonstrated how Christians accused pagans of human sacrifice across the board, not taking into account that paganism encompassed several unrelated religions. The Vikings, the Fomorians, the Greeks, the Irish Dananns, and Egyptians, and Native Americans, and Mesoamericans… all of these were lumped under a single unpopular category — pagans.

No credit is given to the Dananns and their brethren around the world for their extensive contributions to society, which included doing everything in their power to abolish human sacrifice. Instead, they are accused of engaging in this very activity simply for living in the very regions that they were trying to rehabilitate. These beings were worshipped as *good gods* wherever they went by the people who personally knew them.

Hyde's 1899 *Literary History of Ireland* differentiated the druids of Ireland from those in Britain and the European mainland, and throughout Bergen's series on *Ancient Aliens* and *Nordic Aliens*, these Gentry are shown in their true benevolent light. It was the Fomorians and their druids who sacrificed humans in the flames of a giant wicker man, and Lemprière made a solid case for the wicked tribes of Gallia as spreading themselves all around

the world.

In the western two-thirds of what is now Turkey, comprising an area about the size of Great Britain, the peoples known as the Dorians, Carians, and Mycenaeans all lived along or near the eastern coast of the Aegean Sea, while a subset of Galli priests lived approximately 300 miles inland surrounded by several independent kingdoms.

The Galli priests lived along the Gallus River in the kingdom of Phrygia. To the northeast was the kingdom of Galatia which was also known as Gallograecia — a kingdom founded by the Galls or Gauls. Ovid in his *Fasti* or *Book of Days* equated these Galli priests with the Galls of Gallia despite their lands being so far distant from one another.

Even in Ireland there were references to priests being led by St. Patrick who were named as the Galli or Gallis, accompanied by the Franci who were of a different nationality from the Galli according to the 1900 edition of the *Irish Ecclesiastical Record*.

Historians are at odds regarding the Manapii of Ireland and Gallia, whether they were Germans or Galls, there being a difference, but as the Germans drove them out according to Julius Caesar, they were undoubtedly Galls. Whoever they were, the Manapii lived next to the Coriondii.

This suggests that the Menapii of Ireland, the Galls from the Fomorian and Viking regions, and the Galls who lived adjacent to the Dorians-Carians-Mycenaeans were one and the same — and long-time enemies of both the Irish Dananns and Mycenaean Greeks.

Off the coast of Ireland is the Isle of Man, anciently known by many names including Manapia and Manabia, and a German reference equated it with Menapii.

It is absolutely within the realm of possibility that the foreign Cara-Carans who arrived in South America from places unknown by ship, in a province they called Manabi, which they then ruled with Scyri kings, were none other than the Menapii-Manabia peoples of Ireland, the Isle of Man, and Gallia, who had links to both the Carini and the Scandinavian Scyri peoples which appear to have been related to the Fomorians and Vikings.

The Manabi province was a coastal subregion of the Kingdom of Quitu, which may correspond to the mysterious but disputed Kingdom of Catigara on ancient South American maps.

Another coincidence comes from the Catti tribe of Europe who lived adjacent to the Menapii. Borlase's 1897 *Dolmens of Ireland* stated that in the

time of Emperor Augustus, which presumably refers to the 1st Roman emperor who reigned from 27 B.C. to 14 A.D., "the Langobardi dwelt on the left bank of the Albis [or Elbe River] next to the Chauci, and east of the Catti and Menapii."

Antique maps bear this out with the Catti and Menapii sharing a border in Europe. These same Menapii also colonized Ireland and the Isle of Man, their kingdoms known as Manabia. So in Europe we have Manabia and Catti, and in South America Manabi and Cattigara (often spelled with one "t"). Romans hounded these European tribes, evicting them from their homelands and forcing them to search for new places to live far and away from Europe and the Roman Empire.

Lediard's 1738 translation of Mascov's *History of the Ancient Germans* gave an account of this Roman invasion. In 15 A.D., Romans burnt the capital of Catti and ravaged the whole country. Catti troops fled across the Eder River and retired deeper into the country, leaving their "ancient parents, together with their wives and children, a prey to their enemy."

In 50 A.D., "a fresh swarm of Catti crossed the Rhine… and plundered Upper Germany, but they paid dearly for this undertaking." The Romans successfully routed the rebels and recovered the booty. With Romans on one side, and local enemies on the other, the Catti sued for peace and sent an embassy with hostages to Rome.

In 58 A.D. a bloody battle ensued between the Catti and Hermunduri peoples over salt springs which bordered both kingdoms, and the heart of the Catti people is shown by their bloody war cry:

"The Catti had made a vow [that] if they gained the victory, to sacrifice the enemy to their deities, a horrid superstition which usually cost the lives of every thing that breathed. But the event proved different, and the more doleful for the Catti, as they underwent the fate [that] they had designed for their enemies."

According to a footnote, Lipsius supposed this deity to be Saale. Roman-era historian Tacitus seemed to think that they worshipped the Roman deities of Mars and Mercurius.

The Catti put up a valiant fight to hold onto their kingdom, or to relocate it, invading Germany in 162 A.D., but were subsequently invaded by the Romans in 213 A.D.

Greenwood's 1836 *History of the Germans* gave a similar fate to the neighboring Menapii, who in 56 B.C. retreated into the protection of the dense forests and inaccessible swamps when the Romans attacked. Everything they owned was destroyed:

"Caesar laid waste [to] the open country, destroyed all the towns and villages, rooted up the crops, and carried off everything that might contribute to the support of the inhabitants."

The Menapii watched from their safe zones, and as soon as the Romans set aside their military formation in order to forage for food, chop wood, and fortify the camp, "suddenly, the woods swarmed with enemies who cut down the workmen at their labors, or, enticing them to precipitate pursuit involved them in the pathless forest and there sacrificed them to their vengeance."

Caesar responded by setting out to clear the entire country, and he laid bare the haunts of his adversaries. It was slow work and before he could make progress, the autumn rains flooded him out. The Menapii were given a reprieve, a "comfortless breathing time amid their blackened dwellings and wasted possessions." But this reprieve didn't last. From another quarter came German enemies in even greater numbers, having been ousted from their own territories by the Suevi:

"The Suevi, a god-like nation whom none could withstand, after harassing them for many years and preventing them from cultivating their fields, had at length driven them into exile, and forced them to look out for other settlements in a far country."

Thus, these exiled tribes quartered themselves upon the already exhausted Menapii. By this time the Romans had thrown off the pretense of being allies and protectors in the Galli region and they acted as absolute lords of the land. They claimed the same allegiance from the cheated and deluded tribes of the country that a rightful monarch claims of his native subjects.

For the Menapii, the "total ravage of their lands, and the destruction of their villages, their cattle and crops, reduced them to sue for peace."

Maybe it's pure coincidence, or maybe there's a link between these exiled European kingdoms and the unexplained kingdom in South America known as Catigara, in addition to the Caras who invaded an existing Kingdom of Quitu and claimed it for their own — a kingdom whose

placement appears to match or at least overlap Catigara.

As for the Irish emerald which may have given its name to the island, King Henry received an emerald ring for his part in the Irish-Viking wars. These same wars had references to an "emerald gem" being set in the crown of a stranger. The Scyri kings of the Manabi province of South America wore a giant emerald in their crowns, being a gem that they worshipped in the highest regard.

The Manabies of South America worshipped an emerald as big as an ostrich egg, and they called it Umina — the goddess of health. Natives made pilgrimages to visit this emerald in the hopes of being healed, and they made sacrifices to it.

Umina was only displayed on special occasions, and visitors were encouraged to bring smaller emeralds to be given as "sacrifices" to Umina. These sacrificial emeralds were considered to be "children" of the emerald deity. This sounds like a pretty slick maneuver to trick the locals into bringing you emeralds — a trick that Fomorians and Vikings wouldn't hesitate to pull.

Manabi was both a tribe and a province, already in existence by 1500 A.D., and both were associated with the Caran invaders who obliterated the benevolent white gods of Lake Titicaca — carrying this battle for supremacy between the forces of "good gods" and "evil gods" to every corner of the world.

Best's 1903 translation of Jubainville's *Irish Mythological Cycle and Celtic Mythology* put it succinctly:

"… the wicked gods, the gods of Night and Death — the Fomorians who were the adversaries of the good gods, the gods of Life and Light known as the Tuatha dé Danann."

This brings us to the Carians of Europe and the grudge against the Minoan-Mycenaeans who were the "good gods" of Greece and the far-flung regions beyond.

Did the Greek Dorians and Carians Invade South America?

Brazil also hosted a Greek colony which may have been related to the ancient deities of Peru, or to the invaders that wiped out the bearded white men of Titicaca, but it was in Europe and the Levant that this conflict began with warmongers chasing deities across the ocean and all over the map.

An 1100 B.C. map from *Bible Access Online* shows the northern border of Phoenicia at a mere 50 miles from the city of Ebla, which is not on their map but it would have been in the Hittite region which hadn't yet expanded into the Land of Hatti.

Ebla and Hatti were once Mycenaean regions as shown in Bergen's 2019 *Lost Kingdoms of the Americas*, and Ebla had ties to the Tuatha dé Danann of Ireland, as did the Holy Land in general as shown in Bergen's 2019 *Legend of the Four Cities*.

Phoenicians and Hittites were spreading out to engulf Ebla and Hatti, while Dorians were obliterating Mycenaeans. The Dorian-Carians weren't just random invaders — this was a personal grudge against the Minoan-Mycenaeans as set off by a series of events:

- Minoan Greece was previously Carian territory
- Dorus' great-grandmother Hesione was given to the Minotaur by the Minoan King Minos

According to Herodotus and other esteemed historians, the Carians had colonized the Greek Cyclades islands prior to the Minoan Age, depriving the previous inhabitants of their lands, so they were invaders. When King Minos entered the scene, being the king who ushered in the Minoan Age, he evicted the Carians and built Minoan colonies. Wherever he chose not to build, he allowed the Carians to remain, as long as they acknowledged him as their king.

These same Carians took part in the Trojan War and were described as "men of strange speech" or "outlandish tongue" or "foreign tongue" as opposed to the Trojans whom they fought alongside. They were enemies of the Mycenaeans who were kin to the Minoans.

At the same time that Dorians were sweeping through Mycenaean

settlements, the coast of Caria became part of the Dorian federation of six cities, further cementing the alliance between the Carians and Dorians with their Phoenician ships and god Melkarth.

Persians and Egyptians referred to the Carians as "cocks" for the plumes that they wore on their helmets, and these Carians served as mercenaries-for-hire and professional soldiers. They took sides with whomever was willing to pay them. Whatever their motivation to fight alongside the Persians who later invaded Greece, both Carians and Dorians took part in this invasion — and both held a personal grudge against the Mycenaeans.

British historian Harold Wilkins identified the Carians of Greece with the Karians or Carians of Brazil, as did Abbé Charles Étienne Brasseur de Bourbourg, a French historian, ethnographer, and archeologist in the 1800s who specialized in the history of Mesoamerica. Bourbourg traveled extensively through Mexico and Mesoamerica to study Pre-Columbian civilizations.

In 1861, Bourbourg published a translation of the *Popol Vuh*, the sacred book of the Mayans. He was convinced that the lost civilization of Atlantis was genuine, and highly civilized, and that the ancient cultures of Europe and Asia had been in contact with the Americas long before the "discovery" of the Americas. Bourbourg's research became the groundwork for books such as *Atlantis, the Antediluvian World* by Ignatius Donnelly in 1882.

Bourbourg identified the Greek Carians with several tribes of the Caribbean and South America, and Wilkins' history of the South American Colloa-Carians spoke of them as a "very ancient race" whose original chiefs were Cari and Sapani or Zapana.

The legends intertwined three peoples or their gods: Macares, Carians, and Melkarth, and Bryant's 1774 *Ancient Mythology* brought up a strange entry relating to Macares. In the most ancient and distant memories of Greek tradition, there was mention of a flying machine:

"I invoke Protogonus, the first of men: him, who was of a two-fold state or nature, who wandered at large under the wide heavens enclosed in an ovicular machine, who was also, hieroglyphically, depicted with golden wings. The same was the father of the Macares (styled heroes, the demigods, and daemons) — the parents of all mankind."

This obscure passage may be one of the most profound in all of

mankind's history. It linked images of winged humanoids with men in flying machines; it said that the first man (which we think of as Adam) not only descended from the gods, but flew the skies in an egg-shaped craft; and it identified this deity as a parent of all mankind, making us all hybrids. It also suggests that ancient images of winged disks represent men in flying machines.

Bryant's 1807 *Ancient Mythology* listed an "imaginary" man named Macar or Macareus whose people were called Macarians, along with a list of references to people and places with variants of this name.

When you follow up in other sources, you'll find that there really was a Macareus in the Greek Hellen family tree that produced Dorus. Simply put, Melkarth was a person or deity, whose grandfather was the same as Macareus' great-grandfather, who was in turn the same man who fathered Dorus, whose descendants were arch-enemies of the Mycenaean Danaans.

So we have evidence of a Dorian-Carian-Phoenician clan who were bitter enemies of the Mycenaeans. This enmity pitted two family trees of the Gentry against one another, along with the humans who lived in their regions. That's why we get conflicting descriptions of who was at war, because the humans in these regions were generally an olive-skinned people with dark hair and eyes, governed by giant, golden-haired deities, just like the colonies on the Carolina coast of North America.

It is also possible that the Dorians were hybrid relations with less of the god-genes or more of the human traits, whether genetic or by upbringing, considering that their contribution to society was to plunge it into a Dark Age.

Sometime around 600 B.C., Pharaoh Necho II asked the Phoenicians to sail all the way around Africa, and these journeys took them as far north as Britain, potentially placing an enemy faction in the British Isles. Bergen's 2013 *Lost Islands* studied another aspect of the Mycenaean-Dorian feud that set the stage for the Dorian invasion of Mycenaean Greece and its corresponding Milesian invasion of Ireland which marked the end of the Danann reign there. These were not unrelated invasions — they were long-standing feuds that spanned continents.

If the Irish legend of Finn and Dermat as shown in Bergen's 2019 *Lost Kingdoms of the Americas* holds even a grain of historical truth as was earlier attested in Bourke's 1887 *Pre-Christian Ireland*, then this feud might also have a foundation in South America where we discovered not only Greek

cities, but Dorian-Carian references which brings us, finally, to the extermination of the white chiefs of Lake Titicaca on the border of Peru and Bolivia.

During his conquests in Colombia, South America in 1540, Pedro Cieza de León was told about a historical battle in which a Caran chief — named Cari — exterminated white, bearded men on one of the larger islands of Lake Titicaca, and this is where we begin our journey — with the legends of the strange white men of Titicaca and the tribes which they lifted out of savagery.

THE TITICACA PLAYERS

Four distinct groups existed when chiefs Cari and Zapana arrived on the scene. The first were humans who had not adapted to the teachings of Viracocha, whether by refusal, or because they hadn't been blessed with personal contact. They were still living in caves and subsisting off of whatever they could find in the moment. They did not farm or keep livestock.

The second group lived in mountain fortresses called *pucara*, and they spoke a strange language unlike that of the locals. The mountain dwellers cultivated the land, but they did not live in peace. They bickered with one another over land rights, killing each other off and kidnapping the other's women. The mountain dwellers sacrificed both animals and humans to their idols, and wore cords on their heads or headdresses to distinguish one tribe from another.

A third group consisted of Amazon warrior women who fought as bravely and fiercely as any man, and they subdued the people in their district. Their walled cities were populated only with women. Wilkins considered the Amazons to be related to chief Cari of the Carians, which he referred to as "Europe's oldest navigators." By most accounts of his lineage, Cari was a giant like the Amazons.

The fourth group included the white men of Titicaca, and among their buildings was the Palace of the Virgins of the Sun, a truly strange structure if the remnants we've been able to study represent the original.

Although its name appears to denote a religious structure or convent, or even a place where sacrificial victims were imprisoned, this was not the case. Garcilasso de la Vega, who was born in Cuzco in 1539 A.D., was the son of an Inca noblewoman by a Spanish conquistador. He wrote down Inca history as he learned it through his mother's people.

According to Garcilasso, the palace built for Virgins of the Sun was to be used only by those of royal blood — the genetic descendants of the Viracochas — who were multiplying. It was a sanctuary for royal women who had not yet married.

This palace boasted 35 rooms of varying shapes and sizes on the first floor, faced with hewn stones, and cut stone stairways leading up to the second floor. We don't know much about the second floor, but the ground level entry was a narrow, arched passage, designed in such a way as to

prevent an incursion.

From the outside there did not appear to be windows, only decorations and ornaments that were artfully contrived to admit light into the building.

The most interesting aspect was the layout of the rooms. Some rooms were accessible only from other rooms, creating a chain that forced you to pass through several rooms in order to get to the room at the end. This suggests seclusion, privacy, or perhaps, the protection of an important personage.

Every door that opened into the courtyard led to a separate system of rooms, much as an apartment complex does today, but with a maze-like and convoluted layout of rooms.

A 20-foot long corridor with an 8-foot high vaulted passage ended at a stone wall, which had a small opening that appears to have been designed to permit verbal communication to the room beyond, but without giving physical access to the room itself.

These buildings are attributed to the 11th Inca, Tupac Yupanqui, in the 1400s, but he was not the original builder. Yupanqui merely restored what was already there. The remains of ancient foundations, along with agricultural and archeological dating, suggest that the original complex was built no later than 1500 B.C., and possibly much earlier. That's nearly 3,000 years before Yupanqui.

Another structure was the Temple of the Sun which, in its full glory, was comparable to Cuzco, plated over with gold and adorned with statues of gold and silver. During the glory of the Incas, pilgrims came from all corners of the empire with offerings of gold, silver, and precious stones, to give thanks for the blessings that Viracocha showered on mankind when he "brought back the sun" and lifted us from our primitive state.

The precious metals that were stored in this temple could have built another temple entirely from the foundation up, of equal size and dimensions. The Temple of the Sun sat on the crest of a promontory ridge whose 2,000 foot cliff was terraformed into a complex series of terraces which led down to Lake Titicaca. Each level included a flight of stairs to the next level.

The Incas claimed that rich earth had been brought in from great distances to redeem the barrenness of the island, and in this way the terraces were made fertile.

The concept of excavating steep slopes to create usable, flat terraces wasn't unique to Titicaca — the Mycenaeans were well-known for this

technique as evidenced in Antioch where the steep slopes above the city were used for vineyards and plantations wherever possible, utilizing the same method of terracing. That isn't to say that Mycenaeans invented the concept, but it does lend credence to the possible identity of the mysterious white men of Titicaca as being Mycenaean or Irish, since Titicaca's raised fields can be linked to the Dananns of Ireland.

One of the oldest known fields in the world are the Céide Fields of County Mayo in Ireland, or *Achaidh Chéide* which means "flat-topped hill fields." They were constructed between 5,500 and 6,000 years ago. The Céide Fields predate Stonehenge and the pyramids of Egypt.

Ireland's ancient fields were lost for thousands of years under several feet of bog, and they were discovered by accident in the 1930s. Today they are considered the most extensive Stone Age monument in the world.

The countryside was systematically divided into rectangular fields, separated by stone walls. The size of the fields was remarkably consistent where the land allowed, and they contained plough marks, furrows, cultivated ridges, and drainage ditches. Remnants of ancient structures which included round houses and animal pens were discovered as well, along with hazelnuts, crab-apples, and barley, the latter possibly fertilized with animal dung.

These fields predate the bog that buried them and scholars disagree on what triggered the beginning and end of this farming phase, especially as the fields appeared on the scene as quickly as they disappeared, rather than gradually as one would expect.

And there is yet another indicator that the Viracochas were akin to the Mycenaeans of Greece: Pre-Columbian Nazca vases feature a face with a prominent, lolling tongue — a lolling tongue which is also the prominent feature of the Gorgonian coins of ancient Greece as pictured in the Medusa segment.

These clues link the Viracochas to the deities of Greece and Ireland, the latter of which demonstrates the true benevolence and generosity of these beings. The rich history of the Irish gods, or advanced visitors from the stars by whatever name we chose to call them, is explored in depth in Bergen's 2019 *Fairies of Ireland* which details the boundless gifts that they bestowed upon mankind, just like the Viracochas. If the mysterious men of Titicaca were descended from these deities, then they surely did not deserve the fate dealt to them by the army of Chief Cari.

White Men from Across the Ocean

Titicaca wasn't the first incursion for Cari and Zapana in a lust to expand their sphere of power. Once Zapana had brought "many people of that province under his rule," being the province of the Collao, "there appeared in the province of the Canas… near the village called Chugara, some women who were like valiant men," according to Markham's 1883 translation of Cieza de Léon's *Chronicle of Peru*.

The warrior women showed up just northeast of Lake Titicaca, and "taking up arms, they subdued those who were in the district where they lived, and, almost like what is told of the Amazons, they made homes for themselves, without husbands." The women lived for "some years" unmolested, during which they "performed some famous deeds."

Unfortunately he did not regale us with the "famous deeds," except in referring to their skill as builders, because while Zapana was rising up to take power, the Amazon women were building walled fortresses to defend themselves against this man who had taken over the region.

But the defenses didn't work. "After they had done all to the utmost of their power," the Amazons "were taken and killed, and their name disappeared." The Amazon women fought valiantly, but in spite of their reputation as the fiercest of warriors and the barricades which they had erected for protection, the women fell under the onslaught of Zapana's great army.

McCulloh's 1829 *Aboriginal History of America* described these defenses as "several walls of dry stone, trenches, and forts, of which there are some ruins to be seen at this day." The remains of their fortresses could still be seen in the town of Ayavire during the early years of the conquistadors, which is significant that the remnants of their structures survived long after Zapana had annihilated the Amazon builders.

Other than comparing them to Amazons, the women were not described as far as height, ethnicity, hair color, or eye color, but the genuine Amazons were descended from the golden-haired Greek gods. Meanwhile in Brazil, the conquistadors personally encountered tall, large-limbed, Amazon women with white skin and fair hair, so one could extrapolate that other colonies of Amazons would be kindred to those so-described.

While Chief Zapana was wiping out the Amazon women, Chief Cari

was exterminating the white men of Titicaca. According to Cieza, Cari came from the Valley of Coquimbo prior to wiping out the bearded men at Titicaca. Whether this was his place of origin, or just a place of rest after landing, Cieza didn't elaborate. Perhaps he did not know.

Cari traveled from Coquimbo to the shore of the lake, founded a settlement along the way at Chucuito, and once established, Cari "passed over with his people to the island" where he killed all the bearded white men there. None of the narratives mention women. Is it possible that this was a colony of mates for the Amazons, who traditionally always lived adjacent to an all-male colony with which to procreate?

Cari was sometimes referred to as Cara, and according to McCulloh, a historian named Antonio de Herrera was familiar with this story of massacre by a chieftain named Cara who marched to Lake Titicaca from the valley of Coquimbo and killed the Titicaca residents which he found there.

Bandelier's 1904 article, "Aboriginal Myths and Traditions Concerning the Island of Titicaca," suggested that the white men could have been descendants of the deity Manco Capac. Bandelier described the historians of the Inca Empire who kept track of history not just by oral tradition, but by an ancient form of "writing" in the form of knotted cords called *quippoes:*

"These *quipocamayos* were like historiographers, or accountants, and there had been many of them, and all agreed in their *quippoes* and accounts.

"Their sole duty was to keep good reckoning by means of their *quippoes*, as well [as] of the origin and beginning of the Incas in general, [and] of each one in particular from the day when he was born, and everything that occurred during the time of each of their chiefs.

"They were expected to give account and information about everything they were asked, to instruct their children in it, and to keep them well informed and prepared so that they would know the meaning of everything.

"To these men were given monthly rations for their sustenance, and of all kinds of food, and they were also furnished with women and servants, their sole occupation being to take care of their *quippoes*, keeping them in order with the corresponding and truthful relation.

"Those that were brought before Vaca de Castro asked for time to prepare their *quippoes*, which was granted, and they were kept apart from each other in order to see if they still agreed in their results and sayings.

"The supervision of this was given to parties of an inquisitive turn of mind,

with Pedro Escalante as interpreter, an Indian versed in the Castilian tongue and also interpreter of Vaca de Castro, assisted by Juan de Betanzos [and] Francisco de Villa-Castin, residents of this city of Cuzco, persons who knew very well the general language of this kingdom, and who wrote down what was declared by means of the *quippoes*."

Knotted quippoes and oral tradition preserved the history of the Incas. Two of these historians said that Manco Capac was the son of an unnamed "chief of Pacaritambo who never knew his mother," meaning Manco Capac's mother. *Never knew* is another way of saying that his parents did not have sexual relations, and thus, it was a virgin birth. For this reason, Manco Capac was referred to as a Child of the Sun. The other two quipocamayos asserted that Manco Capac "came out of a window in the rock" at Pacaritambo.

In a separate account, "when the Sun in the form of a man was ascending into heaven, very brilliant, it called to the Incas and to Manco Capac as their chief" and told them to go forth and subjugate many nations. The Sun referred to the Incas as his children, and then he rose up into the sky along with "the moon and stars," all rising up from Earth into the skies like a fleet of UFOs. In that same instant, Manco Capac and his brethren "descended under the earth and came out again at the cave of Paccari-Tambo, along with several other nations.

Yet another variant of the legend gave a radically different origin for Manco Capac, and an interesting possibility for the white men of Titicaca. In this legend, sometime after the Great Deluge, "the first people" came to South America from parts unknown, landing on the coast of Venezuela. Now this is the coast on which a ship from Ireland or Greece might land.

These unidentified people gradually scattered over the entire continent, with one colony being in Ecuador, and it was on the island of Guayau off the coast of Ecuador where Manco Capac was born, with his father this time named as Atau.

Manco Capac later left the island in search of a more agreeable climate, setting out in three ships, two of which were never heard from again. Manco's ship landed near Ica on the Peruvian coast, and his people made their way to Lake Titicaca. The group split up with the intention of regrouping later.

Natives were already living in the region, and one of the Manco subgroups crossed over to the island of Titicaca where they found a cave already lined with gold, silver, and precious stones. They were stunned, and

devised a plan to take advantage of the discovery.

They sank their ship in the lake and agreed that if the locals were to inquire about their origins, they'd answer that they'd come out of the cave to look for the son of the Sun — meaning Manco Capac, as they'd previously been referring to him as such.

One night during a full moon, several canoes approached and when the natives found strangers coming out of the cave as if from nowhere, Manco's people were elevated as gods to be worshipped. Natives brought all sorts of offerings including llamas, ducks, and even children.

In the meantime, Manco himself must have found a similar cave because he also came out of a cavern in great splendor "bedecked with gold" — that cave being Paccari-Tampu.

While this story suggests a more earthly origin for Manco Capac and his people, two things come out of it. One, that Manco and his brethren did not originate in South America, but rather somewhere across the ocean, which suggests an origin in Ireland or Greece, both of which were capable of transoceanic travel to South America. It also serves to give a possible identification for the white men of Titicaca — that they may have been Manco's brethren.

In yet another account, the Sun itself came out of that cave, having lived there for awhile. If the Sun represents a UFO, or a being from another world as the narratives suggest, then no discrepancies exist between the varied accounts.

Blood Feud

As for Cari and Zapana, once the two chiefs had established dominance in the region, they set their sights on one another and triggered a blood feud whose legends were preserved for all of history. It was a South American version of Hatfields and McCoys.

Cari and Zapana divided the kingdom, each ruling over half with a separate army, but half a kingdom was not enough to satisfy either man. Envy and greed prodded perpetual feuds — blood feuds — triggering an anger that carried down through the generations, and always with a Cari and Zapana at the head as if these were titles or family names rather than personal names.

War was the way of life, attacking one another without advantage, and neither would submit to the other. Garcilasso located the Carans in the province of Caranque and called them a brutish, barbaric, cannibalistic race. Caranque, or Caranqui, was north-northwest of Quitu. Hassaurek's 1867 *Four Years Among Spanish-Americans* refers to the Scyri kings as being descended from the Caranquis — a most warlike tribe — and said that they did not fall to the Incas without a bitter fight.

As Viracocha was the progenitor of Inca lords, as well as being a god of the Inca people, this bitter fight would have been between Viracocha's family as allies of the Incas that he governed, against the Carans who'd wiped out people from the Titicaca region all the way up into Quito and Caranque. That may yet be another clue regarding the identity of who was slaughtered at Titicaca.

Local legends give varied accounts as to how the feud ended. Some say that the Inca king Yupanqui put an end to the feud, with Cari and Zapana agreeing to abide his arbitration. A more prevalent legend is that Viracocha himself was reigning in Cuzco and became directly involved, which suggests that the Viracocha descendants were still living in the region.

In Markham's 1883 translation of Cieza de Léon's *Chronicle of Peru*, in the Viracocha version, Cari attacked the islands of Titicaca in a series of great battles in which Cari's men prevailed:

"He had no other object than to destroy the villagers and carry off plunder, without troubling himself to take prisoners."

Zapana was unaware of the event until after the fact, when Cari boasted of his dirty deeds. Zapana was saddened by the news and assembled an army to take to the field and despoil Cari, and thus become the single lord of the Collao region.

Cari entertained the same idea, and to this end, both men sent ambassadors to Cuzco in the hopes of convincing Viracocha to take their side in this personal feud. Viracocha, unsure of how to proceed, consulted his oracle which was a statue. Only through a priest was the oracle consulted, and the priest petitioned the oracle on Viracocha's behalf. Cieza described how these statues answered back in whistles so loud that the sounds could be heard half a league away.

Whistle talk, as noted in Bergen's 2019 *Greek Gods of Africa*, was specific to the Gentry of Ireland, Greece, the Canary Islands of Africa, the Mound Builders of North America, and other regions, and it is still in use today by Nordic extraterrestrials, which may be the key to identifying these ancient deities. The reply came back for Viracocha to make an alliance with Cari.

Bergen's 2014 *Age of Giants* describes similar oracles in Ireland, also in the form of talking statues. One was called *Cermand Cestach* for the god that spoke through it, and alternately *Giant Ermand Kelstach*. The statue was covered in gold and from it, "the devil" spoke to the druids.

One of its recipients was Conchobar mac Nessa before he became king of Ulster, Ireland. The oracle told the would-be king to travel to the Isle of Man to have weapons made. That's a pretty detailed piece of advice. Conchobar and his family had ties to both the Fomorians and the Tuatha dé Danann.

If the Titicaca massacre hadn't involved Viracocha's people, why would he need advice on how to proceed? If this was simply a matter of two rival tribes, an issue which he'd dealt with numerous times before, wouldn't he have proceeded as he'd always done? This time, however, was different. He did not know what course to take and felt the need to confer with his brethren elsewhere. It suggests that Viracocha had compatriots that he was conversing with — kindred beings that spoke in a whistled language, just like the Gentry or Nordic aliens of his day, and *just like the Nordic aliens* who are still visiting Earth today.

Think about this for a moment, imagine yourself in their shoes. Your goal is to bring a vast region under one government and improve their way of

life, a region populated with competing, barbaric tribes, with the intention of teaching them trades and a gentler manner of dealing with their fellow humans. This is a dangerous undertaking which you would enter into with the full knowledge that by entering their territory, *you will be attacked*.

Although you don't want to harm the people, you do need to protect yourself. You aren't trying to be an invader — your goal is to instruct — so how you react to such an attack would impact the greater goal.

Viracocha traveled many regions which were not yet under his rule, and some rose up in arms against him. He told the people that he came not as an enemy, but as a friend and potential ally, hoping to create an alliance with their chiefs.

In one case the attempt failed and he was forced to battle a tribe that lay in between his kingdom and that of the Carans. Another tribe submitted peacefully and provided Viracocha's army with provisions.

Why wouldn't Viracocha simply use all of the advanced tools and weapons at his disposal? Because part of this teaching involved showing the natives how to address conflicts using the weapons available to them, if diplomacy failed.

Not every tribe around the world was exposed to these advanced beings. Instead, the teachings were localized and expected to spread organically. Due to animosity between tribes, their chosen students were taught advanced weaponry so that they could protect themselves. Advanced, in this scenario, meant moving past Stone Age weapons into Bronze Age weapons.

Cieza's version is that Zapana found out that Cari had been chosen by Viracocha, and that he was expecting reinforcements. Zapana went on the attack immediately, hoping to gain the advantage before Cari's army expanded with Incas.

The armies of these two powerful tyrants faced off, leaving 30,000 dead on the battlefield. Zapana was slain and his army defeated. Cari immediately took possession of Zapana's camp and seized everything within it. He then returned to Chucuito to wait for Viracocha.

News of the battle reached Viracocha and he was filled with deep regret, though he pretended to be pleased. He had hoped to make himself lord over all of the people in the Collao region in spite of the differences between the two chiefs. Bloodshed was not Viracocha's first choice.

Nevertheless, Viracocha offered his own daughter in marriage to Cari to ensure a peaceful alliance, but Cari deemed himself too old, and too weary, to

accept the gift of a young wife. Viracocha and Cari did, however, enter into an alliance.

Garcilasso's version is that the chiefs agreed to abide the arbitration of the Inca which he identified as Capac Yupanqui. They'd heard about the marvels that he'd worked for other tribes, and they wanted to experience such marvels for themselves.

Yupanqui arranged for both men to learn the arts and trades of civilization, especially how to govern their provinces in a manner that promoted peace and honored the property of their neighbors. Boundaries were set for each kingdom and the chiefs were cautioned that if the people continued in discord, Yupanqui would be forced to displace them, take away their estates, and blot out the memory of their ancestors. Only by maintaining peace were the chiefs allowed to remain in power as vassals to the new Inca kingdom.

Tremendous rewards versus equally terrible punishments — everything to gain, and everything to lose — that's the incentive that Yupanqui employed to bring these kingdoms together in peace, kingdoms which had been at war for generations.

Thus was the Inca kingdom born of many unrelated tribes, brought together in peace by a race of tall, golden-haired, blue-eyed, extraterrestrials who came down from the stars to bring peace and unity to a world at war.

A similar story unfolded in North America where the giant Hiawatha united several tribes to become the Iroquois confederacy. He traveled in a magical canoe which sped across the water at about 60 miles an hour, as well as rising up into the sky, and filling the air with music as if equipped with a radio. His canoe responded to voice commands just like the ships of the Tuatha dé Danann, and it may have been equipped with a GPS system and self-navigation. These transoceanic ships are featured in Bergen's 2019 *Fairies of Ireland*.

End of an Empire

As quickly as the Inca Empire had risen up under the careful guidance of the star people, its downfall was equally rapid upon the arrival of the Spanish conquistadors. This fall was predicted by an oracle, of which there were several throughout the Inca Empire, just as there'd been in Ireland and Greece.

Markham's 1883 translation of Cieza de Léon's *Second Part of the Chronicle of Peru* named several such oracles including:

- the oracle near Guanacauri
- and at Vilcañota near Chungara
- one in the province of Hatun Cana
- and at Aperahua where the oracle spoke out of the trunk of a tree
- that of Pachacamac in the country of the Yuncas
- and Coropuna in the province of Condesuyo
- and many others

All of these would have been obliterated by the Spaniards right down to the foundation, as treasure existed not only in the temples, but was buried around the oracles.

The Oracle at Coropuna in between Nazca and Arequipa was on a mountain so high that it was covered with snow in both winter and summer. All around the temple, Peruvian lords and kings buried "many loads of gold, silver, and precious stones."

The temple was surrounded by farms and flocks of livestock, and it was among the busiest of temples. In all probability the oracles were a means by which the star people kept in touch with the colonies which they'd elevated out of the Stone Age, and through which the lens of Christianity interpreted as demons. Of one Peruvian oracle, Cieza wrote: "this demon, whom the people believed to be God…" And as for the Oracle at Coropuna:

"The devil talked here more freely than in the other oracles, for he constantly gave numerous replies, and not occasionally as in other temples. Even now, at the present time, for some secret reason known to God, it is said that devils visibly walk about in that place and that the Indians see them and

are much terrified.

"I have also heard that these devils have appeared to Christians in the form of Indians, appearing and disappearing in a very short space of time."

Two such incidents were attributed to the Virgin Mary and the Apostle St. James. Vigne's 1863 *Travels in Mexico and South America* described two memorial tablets of the Incas, one of which recorded "the sudden appearance of the Virgin" who then proceeded to extinguish a destructive fire.

The other began: "From this very spot was seen to sally forth…" but the rest was spotty, having been partially obliterated. It recorded the "sudden appearance on horseback of the Holy Apostle St. James, to give victory to the Spaniards."

However, an eyewitness to a similar account relating to Cortez affirmed that he couldn't truly identify the mysterious man on a white horse, and simply assumed him to be a Holy Apostle appearing as if from nowhere in the midst of battle. Nor are the actions of these two personages described, though "the Virgin" put out a fire. They may have simply been watching, much as UFOs linger near war zones today as silent witnesses of mankind's propensity to destroy one another.

All three sightings appeared during the Spanish conquest of the Incas. Were they related to the "devils" which communicated through the oracles? Were they Otherworlders whose assistance was limited by regulations similar to *Star Trek's* Prime Directive that prohibited Starfleet personnel from interfering with the internal development of civilizations on other planets or engaging in their wars?

Advice was apparently allowable, however. Through these oracles, the "devil" spoke to the elders, being named in one instance as Viracocha himself according to Markham's 1871 translation of Garcilasso's *Royal Commentaries of the Incas:*

"To this Inca Viracocha, the origin of prophecy is attributed by the Indians, which said that after a certain number of Incas had reigned, there would come to that land a people never before seen who would destroy the religion and the empire of the natives."

Thus the prophecy was known to the royal princes, but this revelation was kept secret from the common people. Only during the reign of Huayna

Capac was it made public shortly before his death. This king is credited with improving the lives of the people, even to building storehouses all along Inca Road for storing food and supplies which could be disbursed during periods of starvation. His son Atahualpa, who was executed by the Spaniards, was the last king of the Inca Empire.

Garcilasso compared these oracles to that of the Delphic Apollo of Greece, "and many others mentioned in the histories of the ancient heathens." The Oracle at Lima in Peru, then called Rimac, was in the shape of a man and was called *he who speaks*. This particular "speaking statue" was also for the benefit of the common people, rather than being reserved only for the use of the ruling class.

In every society it is up to the kings, queens, emperors, tzars, and presidents as to what information should be publicly shared, lest distressing news lead to anarchy. Zabel and Dolan's 2012 non-fiction book, *A.D.: After Disclosure*, theorized as to what would happen if the United States were to declassify all information relating to UFOs and tell the public that yes, UFOs exist, and extraterrestrials are actively visiting Earth today. The authors presented a compelling case *against* immediate, full disclosure. The wisdom of the ancient Incas was equally cautious.

Ranking's 1827 *Researches on the Conquest of Peru* gave a fuller account of the Inca prophecy as given by the deities themselves:

"While Huayna Capac was reposing himself in one of the most magnificent palaces in all Peru… a messenger brought intelligence that some extraordinary men, such as they had never before seen, had landed upon some part of the coast from a vessel of an uncommon appearance, and that they [the strangers] were making active enquiries to know the name of the country.

"An ancient oracle having predicted the destruction of the Empire by strangers of such description, the Emperor was too much alarmed to think of further conquests. And to add to his uneasiness, three years before this event during the celebration of the feast of the Sun at Cuzco, a large eagle had been pursued and harassed by five or six small falcons, and as many water fowls, till they tore and disabled him to a degree that he fell, as if for succor in the great square in the midst of the Incas.

"They endeavored to cherish and nourish the eagle, but he died in a few days. The augurs declared unanimously that this was a presage of the ruin of

the state, and the extinction of their religion.

"This prodigy was succeeded by earthquakes which threw down high mountains. The sea left its ordinary bounds and frightful comets appeared.

"A *layca*, or magician, one day ran to the Emperor in tears, and so out of breath that he could scarcely speak, to assure him that his mother, the Moon, was surrounded by three circles, one of which was the color of blood, the second of dark green, and the outer one appeared like smoke.

"And to explain to him, that Pachacamac, by these signs, indicated the extirpation of the royal family, and the ruin of the whole Empire."

Huayna Capac was not convinced that such doom and gloom was imminent, but the signs refused to be ignored:

"His majesty, being at Quito, took the pleasure of bathing in the lake, but he had scarcely come out of it when he was seized with a shivering fit, which was succeeded by a burning fever, and he was soon convinced that it would prove mortal.

"The Inca had been extremely alarmed by the appearance of a comet of a green color, besides which, his house had been struck by lightning. (They believed that comets foretold the death of kings, and the destruction of empires.)

"The priests, the philosophers, and the magicians, (from their intercourse with the devil, says Vega), were certain that destruction was at hand, but would not alarm the public mind with these direful tidings.

"The Inca, finding himself near his last hour, commanded his family and all the great officers of state to come into his presence. 'The Sun,' said he, 'revealed to me that I should be called from the Lake to repose in heaven.'"

This time Huayna Capac took the signs seriously and left instructions for after his death, and advised the people to be obedient to the "white and bearded men who were destined to conquer the world." He bequeathed the kingdom to his sons, Atahualpa and Huáscar, and then he died shortly after the strangers had been seen landing on the shore.

Atahualpa was the last of the Sapa Inca kings, being wrongly executed after a mock trial by the Spaniards, even after paying a ransom for his freedom. Originally scheduled to be executed by fire, instead he was "fastened to a pole in the open space, and strangled."

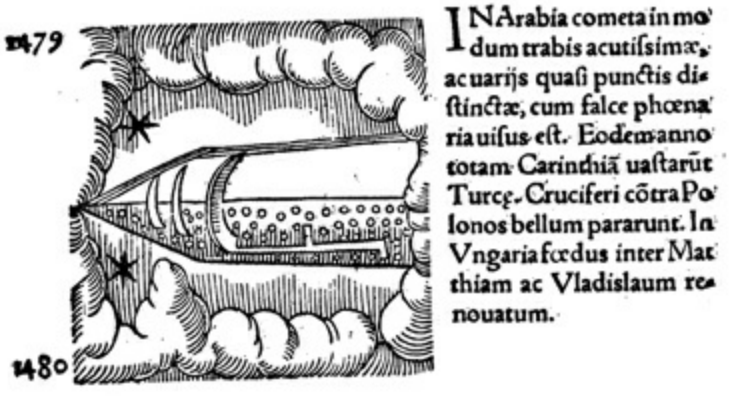
His murder, also, was preceded by omens in the sky according to Markham's 1872 translation of *Reports on the Discovery of Peru*, manifesting twenty days before Atahualpa's arrest and execution, before the Spaniards had turned against him, and when he was still on friendly terms with the Spaniards. In this narrative, Atabaliba was given as an alternate name for Atahualpa:

"Atabaliba was, one night, very cheerful with some Spaniards with whom he was conversing. Suddenly there appeared a sign in the heavens in the direction of Cuzco, like a fiery comet, which lasted during the greater part of the night. When Atahualpa saw this sign, he said that a great lord would very soon have to die in that land…

"Garcilasso says [that] it was a greenish-black comet, nearly as thick as a man. It was seen in July or August, 1533, and is certainly the one observed by Appian, according to Humboldt."

Otté's 1850 translation of Humboldt's *Views of Nature* said that the greenish-black comet appeared shortly before Atahualpa's death, and that the Inca king supposed it to be "the same comet of evil omen which had appeared at the death of his father, Huayna Capac." Appian described the comet as looking like a sword in the hand of the constellation Perseus.

Today we assume that when our ancestors spoke of comets, their meaning was the same as ours, but consider this reference to a comet in 479 A.D. from Wolfhart's 1557 *Chronicle of Signs and Wonders*, illustrated with what looks like a rocket ship:



The illustrator clearly knew the difference between comets, meteors,

hail, volcanic material, and other sky-borne objects that fell down out of the sky, because other sketches clearly depicted aerial phenomena just as one would expect:

Both of these sketches also depict comets, so you can see the difficulty that the rocket ship presents. It was described as a sharp-nosed comet, on or over the roof, somewhere in Arabia.

This part of the description everyone agrees on, but the second part has been given a multitude of possible translations due to the archaic Latin words — *acuarijs* and *phoenaria* — which don't appear in the old Latin dictionaries.

The first resembles words which denote needles, sharpness, swiftness, and agility, while the second could be related to the wind, based on the root *Phoen* which appears in words that denote the southeast wind and south-southeast wind. It also appears in a word that translates as the color crimson or scarlet.

Neither word has a definitive match, only suggestions based on similarities, and one possible translation is that in Arabia, a sharp-nosed comet appeared on or over the roof, with distinct needle-like or sharp points, as a portent traveling in a curved trajectory from the southeast. The word *visus* relates to an appearance, portent, prodigy, or sight to behold.

The rocket ship comet appeared more than a thousand years before Atahualpa's comet, long before humans produced any type of flying machine, but the concept of traveling in flying machines was common for the deities.

After Atahualpa's death, the Spaniards chose kings from among the Inca royal family to install as "puppet rulers." By then, however, the Spaniards had taken true control.

In between the deaths of Huayna Capac and his son Atahualpa, a worldwide tragedy occurred in the year 1529 A.D. Bascombe's 1851 *History*

of Epidemic Pestilences, and Gordon's 1884 *Reports of the Medical Officers to the Chinese Imperial Maritime Customs Service* offered chilling reports of these events.

Pestilences, diseases, and famine ravaged China, Pomerania, Germany, England, Holland, and Brussels. A peculiar debility afflicted residents of Pomerania, being the north coast of Germany and Poland, which caused palsy in the hands and feet.

In Germany, people suffered attacks of paralysis. Unwholesome fish swarmed the rivers of Germany, being unfit for food. Deadly diseases afflicted dolphins in the Baltic. Even birds suffered strange diseases which caused boils as large as peas under their wings, and they fell dead in great numbers.

Blood-red rain fell on Cremona. Italy was blasted with earthquakes. Meteors and unusual atmospheric conditions were reported, and these elemental disturbances were blamed for the many afflictions.

Goad's 1699 *Astro-Meteorologica* reported four comets, and a flood in Basil so memorable that the event was engraved on a brass monument. Plagues devastated England and Germany.

That entire decade was infested by plagues, spotted fevers, sweating sickness, epizooty in cattle and pigs (being contagions which kill off livestock), smallpox, petechial fevers, alternating periods of flood and drought, violent earthquakes, swarms of locusts, dandy or dengue fever, epidemic scurvy, gangrenous sore throats, and a fever so inflammatory that death came in just a few hours. In those who survived, their hair and nails fell off. Tens of thousands of people died, and the sickness was carried to the Americas wreaking havoc among the Incas and others.

White Indians

Peru and Brazil are just two modern-day countries with legends of this ancient race of white deities, or the "white" Indians which may have been their descendants. Wilkins' 1952 *Secret Cities of Old South America* explored several such tribes.

The white Indians of Bolivia were bearded, with "florid" complexions, for which reason they were originally assumed to be Spaniards left behind after expeditions to search for El Dorado or Gran Paytite. A florid complexion generally refers to having white skin with cheeks that flush red. These white Indians could fire an arrow with such force that an arrow shot from shore could pin a man to the deck of a ship sailing down the river.

Bordering Bolivia to the southeast is Paraguay. The Indians of Gran Chaco in Paraguay told stories about white Indians who came from the direction of Peru, or possibly the Oriente of Ecuador. This region encompasses both the Andes Mountains and tropical forests which even today have not been fully explored.

The white Indians wore long garments of cotton or white wool, interwoven with symbolic designs. They possessed the power of *hechiceros*, or medicine men, which they used for the benefit of forest Indians and swamp Indians. In other words, they helped neighboring tribes.

The Indians referred to them as superior beings who fled when European soldiers came. They did not possess European-style firearms, but they fired "red arrows" with great force. Frontier soldiers shot at them just as the Portuguese explorers shot at the white Indians of Brazil in 1745.

To the conquistadors, color did not matter. Whether you were black, white, brown, yellow, or red, they'd shoot at you all the same, and this is a curious notion considering the race wars that we engage in today. This was political, not racial. *Natives*, even natives whose lifestyle and skin color was similar to Europeans, stood in the way of the Great Looting Spree. Greedy invaders wanted the Americas, and the existing populace was an obstacle to be crushed and moved out of the way.

South of Paraguay, though not touching it, is Uruguay, a country that borders the northern banks of the Rio de la Plata River. This is the realm of the Scheries of La Plata with their blue eyes and fair skin… a people which may have been none other than Scheria of the ancients whose people were

direct descendants of the Mycenaean god Poseidon, whose history is replete with supernatural ships that did not operate under "human laws."

Bergen's 2019 *Lost Kingdoms of the Americas* includes a chapter on the "White-haired Scheries of the Silver River" whose hair was variously auburn or white, being two colors associated with the Nordic deities in addition to golden yellow.

The "fairy orchards" of Scheria were world-renowned, and Ireland's "fairy maiden" Veniusa may very well have lived in this region as shown in *Lost Kingdoms of the Americas* which drew parallels between Rio de la Plata and the "silver strand" of Irish legend where the "fairies" lived.

These fairies were none other than the tall, blue-eyed, extraterrestrial Tuatha dé Danann peoples whose thick, curly hair ranged from white to golden to flaming red. Some had snow-white or chalk-white skin. Their history is explored in Bergen's 2019 *Fairies of Ireland* which describes this people in detail, including their advanced technology and gifts to mankind.

Even Baba Vanga, a clairvoyant who has been called the "Bulgarian Nostradamus," spoke of red-haired "fairies" who left her with the paranormal abilities of healing and the second sight. So revered was this woman for her ability to see into the unknown, that millionaires, politicians, and world leaders consulted her.

Uruguay and the Entre Rios province of Argentina in between the Parana and Uruguay rivers also corresponds to a region that was populated by the Minuan, Bohane, and other tribes when the Spaniards first arrived around 1500 A.D.

Three hundred years later, "Minuan" was still appearing on maps, including a 1794 map by d'Anville, with a coastal region to the south labeled, "The Indians report that the supposed island made by a branch of this river is inhabited by white people."

Minuan is an interesting word for its similarity to *Minoan* — the latter referring to the oldest known peoples of the Mycenaean civilization, a lost civilization of golden-haired, blue-eyed deities who vanished seemingly overnight, leaving their grandiose stone cities across Europe empty and free for the taking, although clues such as the Rio de la Plata narratives show that they may simply have relocated to the Americas.

The Puelche tribes inhabited the mountainous regions, being a race so tall that an ordinary man could stand underneath their outstretched arms. Giants in the Patagonia region ranged from six-and-a-half feet tall at the

shortest, to a whopping ten feet tall according to Bergen's 2014 *Age of Giants*, such that the word *Patagonian* became synonymous with *giant* in virtually every European language.

Spaniards moved into the region in 1728 and immediately routed all of the natives, pushing them out of their homes — some tribes to their complete destruction, and others to simply pack up and move out.

The Minuans who survived the 1728 A.D. battle agreed to live in harmony with the Spaniards, according to Mulhall's 1775 and 1885 *Handbook of the River Plate*.

Somewhere along the way, whether before the arrival of Spaniards or after, the region became known as the province of Minas, being "a wild, mountainous country, the inhabitants bearing a lawless reputation," not that one could blame them considering the incursions into their country. Mulhall dates Minas to the 1700s which suggests that the Spaniards named it.

At one time, caverns housed the local tribes leading to the supposition that the Indians had "built" the caves with their arched and pillared entrances, clear streams of fresh water, and split rock that allowed light to enter:

"The traveler should visit the caves, which are reached after an hour's walk along an extremely narrow path, with a fearful precipice on each side. The Salon Cave is 200 feet long by 50 feet in height, and from it a clear stream descends to the valley. A split in the rock, about the middle of the cave, admits some light.

"The Window Cave is more striking for it presents a delightful panorama of the Aparicio Valley and the Tapes Hills. The Pillar Cave is so called from a pillar at the arch of entrance, which the tradition of the place says was made by the Minuanes Indians in the last century."

Mulhall gave only a brief overview because several unusual caves exist in this region. The Palace Caves boast labyrinths that extend 1,300 feet, complete with natural ventilation systems most of which are no longer accessible. Legend speaks of a lost treasure hidden in the caves.

Cerro Arequito, Fern Caves, the Caves of Salamanca, and even the Disco Caves of Punta Ballena are also in this region. The Disco Caves are big enough to have been converted into discotheques, nightclubs, and seaside restaurants with salt water swimming pools.

The province of Minas is abundant in gold, silver, copper, marble,

precious stones, and a variety of other minerals, so the possibility that hidden treasure is secreted away is believable.

It may be coincidental, but the Mycenaeans of Greece began their rise to power during the Minoan Age under King Minos. The peoples of the Minoan and Mycenaean kingdoms were kindred, being the Greek gods and their descendants.

Perhaps it means nothing, or perhaps the similarity between Minas-Minuan in South America and Minos-Minoan in Greece offers another clue to the ancient occupants of the region.

Skeptics will argue that *minas* is simply the Spanish word for "mines," and that Minas, Uruguay is so-named for being a mining region. Skeptics will add that it was archeologist Sir Arthur Evans who coined the term "Minoan" for the pre-Mycenaean Greek era sometime around 1900 A.D., meaning that the word "Minoan" did not even exist in association with Greece prior to that time. Thus the Minuan tribe of Uruguay and Argentina could not possibly have taken its name from some visitor in the distant past whose people appeared all around the world as the benefactors of mankind.

However, the word "Minoan" did indeed exist prior to Sir Arthur Evans as attested in a narrative known as *The Argonautica* by Apollonius Rhodius, written in the 3rd century B.C., being the account of an expedition by the Greek ship Argo. The original version was said to have been written by Orpheus, an actual crewman on board the ship, and written at a much earlier date.

Both Minos and his Minoan civilization were spoken of in this epic journey. Apollonius referred to Minoan Crete, the Minoan Isles, the Sea of Minos, Minoan Athena, Minos driving his daughter Acacallis out of Knossos to live in Libya, and Minos' grandson Garamas being born in Libya.

Like every other ancient text that tells us who these people were and how they lived on Earth, *The Argonautica* is dismissed as fiction. Its gods are no longer worshipped so no devotees are left alive to fight for the truth of history the way Christians fight for the truth of biblical history, and Jews for Jewish history, and Muslims, and Native Americans, and so forth.

As demonstrated throughout this *Nordic Aliens* and *Ancient Aliens* series, most religions go to great lengths to erase the history of competing religions, often erasing the history of extraterrestrials on Earth by burning texts and destroying cities, so that once the evidence is gone they can start referring to that portion of history as fictional. That's how you kill off another

man's gods, and beliefs, and way of life, to be replaced.

It is such an effective method that it's still in use today, as evidenced by the activities of ISIS in the Middle East. They are only the latest in a quest to erase our extraterrestrial history. Christians and Jews also participated in this tragedy, even to the point of rewriting the Bible one word at a time in such a way as to utterly change its meaning. For example, extraterrestrial names are being removed from the Bible, according to Bergen's 2014 *Age of Giants*:

"Azazel is named in *some* versions of the Bible in the Book of Leviticus. His name was omitted from the *King James Bible* which was printed 59 years before the beauty aid law was passed. In fact, his name was removed from all but a handful of bibles being replaced with 'scapegoat.' In one translation which includes his name, Azazel is labeled a demon. It's almost as if we're erasing the history of the giants by rewriting their story, word by word."

Translations of Leviticus 16:8 as it appears in various bibles:

(CAB) — "And Aaron shall cast lots upon the two goats — one lot for the Lord, and the other lot for the scapegoat."

(CAB sidebar) — "And Aaron shall cast lots upon the two goats — one lot for the Lord, and the other lot for Azazel."

(DARBY) — "And Aaron shall cast lots upon the two goats, one lot for Jehovah, and the other lot for Azazel."

(D-Rh) — "And casting lots upon them both, one to be offered to the Lord, and the other to be the emissary-goat."

By replacing a proper name with a generic descriptive, the narrative becomes a fictional parable rather than literal history. No longer is there a real person named Azazel who lived on Earth — there's just a generic story that somebody made up to teach a lesson.

Azazel and his brethren are barely mentioned in the Bible, and to discern their literal history one must look to extra-biblical texts such as the Book of Enoch and the Book of Giants, both of which were found among the Dead Sea Scrolls.

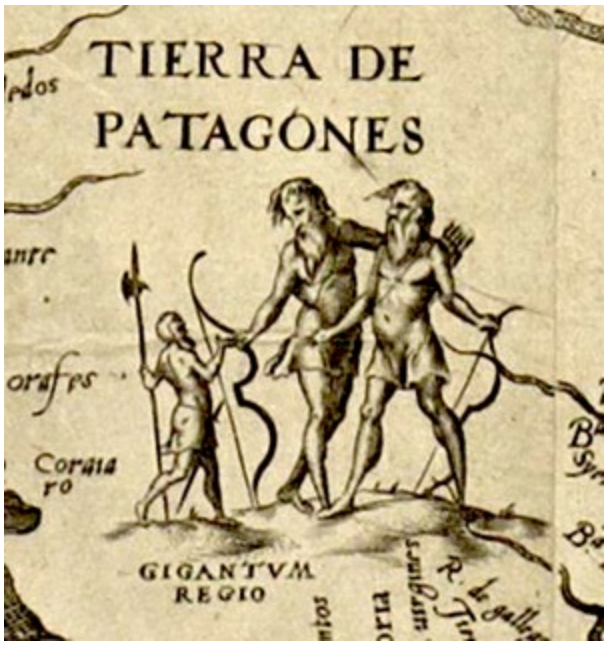
As for *The Argonautica*, which presents a piece of Gentry history, it

shows us the flight capability of these fantastic beings including Boreas the Thracian and his sons Zetes and Calais, who at one point "came darting from the sky," and in another passage were "trusting in their wings."

Patagonian Giants

Legends of white Indians existed throughout South America, and giant Indians ruled the entire continent south of the Rio de la Plata River, being labeled on 1500s maps as *Regio Gigantum* and *Patagonia*.

A 1562 map by cartographer Diego Gutiérrez and artist Hieronymus Cock depicted whales, flying fish, mermaids, and in Patagonia — giants. A Spaniard stood barely higher than their waist and the giants themselves could have been Norsemen or Greek gods with their white skin, European features, and long, light-colored beards.



The artistry is exquisite, as are dozens of other scenes that Hieronymus sketched, demonstrating that he was fully capable of depicting any ethnicity with perfect clarity, and yet, these two giants appeared to represent the ethnicity of the Greek gods.

And lest you dismiss his sketches because of the mermaids, Bergen's 2019 *Fairies of Ireland* uncovers the truth about mermaids, their origins, and how something as ordinary as scuba diving morphed into legends of the merfolk who were half-fish.

Bergen's 2019 *Legend of the Four Cities* introduces us to a giant named Boreas who lived in Thrace, whose descendants were the Boreades of Hyperborea — one of the very regions ruled by the Gentry of Ireland. The

Boreades were the governing body of Hyperborea and they served as magistrates in Ireland.

Along with Minas and Minuan, the name "Borea" is also equated with the land of giants in South America. Bradford's 1841 *American Antiquities* situated the Borea Indians near Valdivia in Chile, and he described them as having light eyes, a fair complexion, and red hair. They were also referred to as the Boroanes Indians.

Of the Boroanes who lived in the midst of the Aurocanian provinces, Abbe Molina wrote, "these are white and as well-featured as the northern Europeans… A tribe [that dwells] in the province of Boroa are of a *clear white and red* without any mixture of copper color." His statement was published in the 1848 *Ethnological Journal*.

Morton's 1839 *Crania Americana* also included the Molina quote, placing the Boroanes in the Araucanian provinces of Chile at the 39th-degree south latitude.

According to Prichard's 1826 *Physical History of Mankind*, Molina dismissed the traditional explanation that the Boroanes arose from Spaniards intermixing with native Araucanians:

"This, Molina has shown to be a groundless supposition, because the Spanish prisoners were not stationed particularly in the province of Boroa, but spread over all the country, and by a still more convincing argument, the Spanish conquerors of Chile were chiefly from the southern provinces of Spain.

"A fair and ruddy complexion cannot be ascribed to a descent from the swarthy natives of Andalusia, even if the fact were proved that the Boroanes are the posterity of the Spaniards."

Molina also noted that some among the Moluches tribes sported a fair or xanthous complexion. The Moluches were known to the Spaniards as Aucaes or Araucanos, so-named for being rebels and bandits against the invaders, but this never should have been applied to the entire nation of Moluches, only to a single tribe. *Moluches* translates as "warriors."

Thompson's 1812 *Geographical and Historical Dictionary of America and the West Indies* differentiated the Araucanians with their reddish-brown complexion from the Boroanes who were "fair and ruddy."

It was not uncommon for a Boroanes' life span to exceed 100 years

while fully retaining sight, teeth, and memory even into advanced old age. The women were "very handsome." They were a noble race — moral, humane, honorable, trustworthy, and generous — though not without their vices.

Variants of "Boroa" seemed to be everywhere on the old maps, including the Bora tribe far to the north, the Boroaché of Chile, and Bororo peoples who bordered the Guaranis tribes who in turn, bordered the Minuans.

It was from the region of the Guaranis that a "white man with a thick beard" named Sumé came, prior to his appearance in Brazil as the deity Sumé. Bancroft's 1883 *Primitive History* and Luccock's 1820 *Notes on Brazil* variously wrote about this deity.

Bancroft listed several bearded, white gods who appeared throughout the Americas during our most ancient history. They instructed the people on various aspects of civilization and then disappeared as mysteriously as they had appeared.

Among them: Quetzalcoatl in Cholula, Votan in Chiapas, Wixepecocha in Oajaca, Zamná and Cukulcan with 19 disciples in Yucatan, Gucumatz in Guatemala, Viracocha in Peru, Sumé and Paye-Tomé in Brazil, a mysterious apostle mentioned by Rosales in Chili, and Bochica in Columbia.

In conjunction with the god-legends were "numerous vague traditions of settlements or nations of white men who lived apart from the other people of the country, and were possessed of an advanced civilization."

Bancroft wrote that Paye-Tomé, also known as Sumé, was "a white man with a thick beard" who came across the ocean from the direction of the rising sun.

In other words, he came from the east which suggests Africa with its white Libyans, or islands off the coast of Africa including the Fortunate Isles of the Irish, and the Hesperides of the Greeks — all being colonies of kindred entities who originally came down from the stars to impart knowledge to mankind or at the least, to observe mankind until some broke away with a desire to elevate our society beyond our primitive origins.

As with others of his kind, Sumé held power over the elements, weather, and other aspects of nature:

"At a word from him, the trees of the densest forest receded from their places to make a path for him. The most ferocious animals crouched submissive at his feet. The treacherous surface of the lake and river presented

a solid footing to his tread."

Thus he could walk on water in addition to controlling animals, plants, and the weather — feats common to the Gentry.

As with other deities he taught the people agriculture, though one Brazilian nation — the Caboclos — weren't interested. Bancroft wrote that they wanted no part of Sumé and his divine teachings, and they "sought to kill him with their arrows, but he turned their own weapons against them."

Luccock noted that under his alternate name of Tzomé, this man was a traveler who converted the local population from hunters to farmers, and he taught various aspects of civilization such as living in houses and wearing clothes.

Jesuits who later came to the region equated this mysterious benefactor with St. Thomas the Apostle from the East Indies, whom they called "the Reformer Thomé." This Apostle traveled from the region of the Guaranis — being one of the tribes that borders the Minuans.

If true, and not just wishful thinking on the part of the Jesuits, this would make Tzomé the self-same Apostle that we know as Doubting Thomas, one of Jesus' original twelve.

After Jesus departed this Earth, Thomas traveled to Parthia (Iran) and India to spread the Gospel. His region was a long way from South America and the Jesuits based their assumption primarily on the similarity of names — Tzomé and Thomas — along with his arrival from the east.

If indeed it was St. Thomas, then he traveled back to India because it was in India that he died in 72 A.D., although other countries of death are also given.

Ireland has a similar account of advanced beings using local weapons, and this is significant. Bergen's 2019 *Fairies of Ireland* offers a logical explanation:

"The Tuatha dé Danann did not land in Ireland and attack the inhabitants. They did meet with the native Fir-Bolg peoples to study one another's weapons, each presenting their best spears to be studied.

"It was such an odd event, this mutual studying of weapons, and even odder still that the Dananns showed only spears as if they were on a reasonably even playing field with the Fir-Bolgs, when in reality they possessed technology far in advance of even our own today.

"This is echoed all around the world, and the most logical explanation is that you don't enter a primitive village and expect them to understand advanced weaponry. Nor do you provide them with such. If your goal is to lift them up into a higher level of civilization, you do it in gradual steps.

"For example, a village that isn't planting crops yet would not be shown a motorized tractor which they wouldn't understand or be able to duplicate. They would be presented with a simple hand plow, perhaps pulled by oxen, something that they'd be able to manufacture for themselves long after their teachers departed.

"If the Tuatha dé Danann truly were the gods of knowledge and civilization, then their intent would not have been to frighten the populace except when necessary to protect themselves. They would integrate themselves in such a manner that the locals could embrace and emulate. Think of how incredibly noble you'd have to be to voluntarily live so far below your own civilization, just to help a world of primitive strangers."

The legends of Sumé and the Tuatha dé Danann are curious indeed, as they suggest that in the deepest recesses of history, extraterrestrials were responding to our weapons' fire in the exact same manner as they do today.

MUFON, which is the acronym for Mutual UFO Network, is an independent group dedicated to collecting and researching information related to UFO sightings around the world. Their mission statement lists educating the public on the UFO phenomenon as one of its goals. To this end, they have compiled some of the most notable UFO cases, and publicized those cases on a MUFON-sponsored documentary television series called "Hangar 1: The UFO Files."

An episode entitled "UFOs at War" takes us back in time to the Vietnam War and other battlefields where UFOs are described through the eyewitness testimony of war veterans. On the surface, the accounts appear frightening as they detail UFOs attacking and destroying our military vessels. However — and this is a key point — *we fired at them first.*

The UFOs were simply watching the war, watching as humans slaughtered other humans with a variety of weapons, probably scratching their heads at the idiocy of our actions. They watched as we indiscriminately destroyed portions of the planet that keep us all alive. They watched as we put zero value on human life, animal life, ocean life, food production, clean air, clean water, and in the process we demonstrated how barbaric we still are

at the core. And then we blasted them, the UFOs, or at least we tried to, but what happened next is truly amazing — the only weapons they used against us were *our own weapons!*

In other words, we'd fire on UFOs and the *exact same* ammunition would be returned against us. One day our Phantom F-4s fired missiles, and the next day those exact same missiles blasted the Australian warship Hobart. We collected the debris and discovered that the serial numbers were an exact match for the missiles that we'd fired at the UFOs the day before.

After several such incidents, all with the same results, the military changed their policy to avoid engaging in combat with UFOs altogether. We stopped attacking them, and they stopped returning fire. They weren't here to engage in combat — they just wanted to watch the ugly spectacle of how we treat our own kind. One can imagine a UFO pilot reporting to his superiors:

"Yes sir, they're still at it, sir. Just as they were a thousand years ago, and two thousand years ago, and five thousand years ago… Only the weapons have changed, sir. Should we extend the hand of friendship and introduce ourselves?

"No? Not yet? Okay sir, I understand. Humans are still incapable of befriending any humanoid who differs even slightly from themselves. If they cannot get along with one another, then they are not ready for us. Maybe in another 500 years if they survive their own hatred…"

Think about the difficulty that ancient astronauts overcame in trying to teach us at all. We don't embrace others with open arms, regardless of the situation. We do not willingly embrace change in any form, and we never have, whether religious, political, or societal. We fight change, and we fight whomever tries to bring it. How many thousands of years ago did Sumé live on Earth extending a hand of friendship and goodwill to mankind? We don't know, but the teachings of the Gentry triggered the Bronze Age in their regions, lifting humans up out of the Stone Age where we'd been mired for millions of years, stuck in a rut of non-evolution.

In the meantime, wicked giants overran the world, treating humans as if we were just another animal to prey upon. They hunted us as we hunt deer, and devoured us to fill their bellies. These were not the benevolent visitors from the stars. They were of the Earth, and born on Earth, and we can only guess at their true origins. Were they evolutionary hominids who interfered

with the Otherworld goal of elevating humans? Or were they wayward descendants of the Gentry, hybrids gone bad, Nephilim as the Bible suggests? Do they represent Bigfoot?

Bergen's 2014 *Age of Giants* describes in horrific detail the activities of these vicious giants, but whether they evolved into that form on their own, or were the product of Human-plus-Otherworld genetics is a mystery that we may never have the answer to. Either way, they didn't fit into the grand scheme of helping humans to evolve into a more civilized form. After all, how can a person focus on learning how to raise crops and livestock when looking over their shoulder at every noise, afraid of being bonked over the head and dragged away to be tossed into someone's supper pot?

We did not have the strength of weapons or the numbers to withstand an assault by giants, so the Gentry stepped in, all across the world, to eradicate the threat. Noah's flood wiped out many of the giants, but while humanity as a race survived the flood, *so did the giants*. The Gentry lingered to assist us during this dangerous period, all the while being a species of giants themselves.

A Peruvian narrative gave a similar account of a man in a UFO assisting humans by killing off their giant oppressors. Captain Byron of the naval ship Dolphin received this legend in 1764 when he sailed the Patagonia region of South America. Byron's 1812 *Account of the Shipwreck of the Wager* told us that:

"From the period of the giants of old, with whom we do not mean to intermeddle, we have first Barbenais, who was told by the inhabitants of South America that a deluge having laid Peru under water, the Indians retired to the mountains 'til the flood should subside, and that when they came down again to the plain, they found there men of an enormous stature who attacked them with great ferocity, killing many, and driving the rest to the caves of the rocks.

"But that having continued in their hiding places many years, they saw in the air a young man who destroyed the giants by thunderbolts, and thus restored to them the possession of their country."

Raveneau de Lussan claimed that some of these giants were white, and that the giant white Indians in Chile were perpetually at war with the Spaniards. These giants were brutal, having no trace of civilization, which

means that they were of the race that the Nordic aliens helped us to battle:

"Whenever they take a Spaniard prisoner, they force up the breastbone as they would the shell of a tortoise, or an oyster, and tear out his heart."

Captain Byron and his crew encountered a band of civil giants, frightening in their appearance but approachable. The chief wore "the skin of some wild beast thrown over his shoulders, as a Scotch Highlander wears his plaid, and was painted so as to make the most hideous appearance [that he had] ever beheld…" Byron estimated the giant's height to be not less than 7 feet tall.

Giants around the Strait of Magellan ranged from 7-12 feet tall, and the question of giants in general is explored in Bergen's 2014 *Age of Giants*, so Byron's giant was short in comparison.

A similar account of assistance from on high came from another Peruvian region, that of Point St. Helena. Several vessels came by sea, carrying hordes of giants who ravaged the populace. Like many others they were brutal and uncivilized, and a plague on the land whose bounty could not sustain them. It was not uncommon for them to take our food, or expect us to supply them with food even when we didn't have enough, and when the food ran out, *we became the food*.

One doesn't think about the practical aspect of gianthood — that of needing more provisions, more food, more water, using more wood to build bigger homes, not that these giants lived in houses. They used up the local women and then turned on the men until finally the gods intervened and "the whole race was destroyed by fire from heaven, which however left their bones unconsumed as a lasting memorial of divine vengeance."

Wherever these giants came from, we were not powerful enough as a species to withstand the assault, so extraterrestrial beings came to our assistance. Perhaps they were fixing a mistake that they made, or maybe the giants were already here.

If the study of giants was not such a taboo topic among anthropologists, if we were encouraged to study mankind's true history including that of extraterrestrial intervention, if the DNA of every ancient skeleton were input into a single database along with that of every human who has ever been tested, then maybe we'd get answers. That, of course, assumes that the hundreds of giant skeletons previously discovered still exist to be tested.

Norse cosmology speaks of extraterrestrial giants which would terrorize Earth if not for a benevolent race of giants assisting us. How many narratives does it take before we start to believe in our ancestors who witnessed these events first-hand?

Bollaert's 1860 *Researches in New Granada, Ecuador, Peru, and Chile* wrote of a 7-foot 5-inch tall giant in Colombia, and a 7-foot 2-inch tall giant in Peru. In Chile, between Mendoza and La Punta, the Spaniards discovered a 150-foot high stone pillar whose inscriptions resembled Chinese, a race that also used quippoes in the ancient past.

Another strange stone was found near the Diamond River, with "ciphers or characters" plus animal figures, and the impression of a man's feet. The Spaniards referred to it as "the stone of St. Thomas" from "an account which they pretend the first settlers received from the Indians that a white man with a long beard formerly preached to their ancestors a new religion from that stone, and as proof of its sanctity, left upon it the impression of his feet and the figures of the animals that came to hear him." Christians chose to identify this teacher as St. Thomas. As tribes were often named for animals, it is possible that the animals represented tribes who came to listen.

Think about the complexity of traveling to another planet where even the plants and animals are different from your own, and being tasked with teaching the native population a new way of life. First you'd need to learn their botany and zoology and so your ranks would be full of scientists of all persuasions, each one focused on a specific species.

Each region would have someone in charge of spiders, and big cats, wolves, birds, rodents, snakes, bees, trees, mountains, and bodies of water. Perhaps that's why our most ancient legends speak of Arachne for whom spiders are named, and hundreds of others, each associated with a species, region, or task:

- Palici — two deities in charge of three small sulfurous lakes
- Cyamites — a deity who presided over the cultivation of Fava beans
- Eunostus — goddess of flour mills
- Nilus — god of the Nile River
- Libya — goddess in charge of the Libya region
- Rhodos — goddess of the island Rhodes
- Lilaea — goddess of the Lilaea spring
- Dryope — associated with black poplar trees

- Lotis — associated with lotus trees (a tree which we have never identified)
- Acratopotes — god of unmixed wine
- Ceraon — god of mixed wine
- Deipneus — god of bread-making
- Jynx or Iynx — associated with the jynx (or iynx) bird
- Aoide — goddess of voice and song
- Urania — goddess of astronomy
- Leto — associated with wolves
- Medusa — goddess associated with venomous snakes
- Echidna — ran a kennel that trained guard dogs and herding dogs
- Hephaestus — god of metalworking
- Pan — god of shepherds and flocks

All around the world, we have gods and goddesses with specific attributes, like the Jaguar God in several Mesoamerican pantheons, and Achimi the Buffalo God of the Kabyle peoples.

Were each of these deities scientists in charge of one specific aspect of life on Earth? Today we have Jane Goodall, the world's foremost expert on chimpanzees, and Steve Irwin, who devoted his life to crocodiles. If we had the ability to travel to other planets where the people hadn't yet learned the sciences, we'd send specialists to that planet to learn and to teach.

MacRitchie's 1884 *Ancient and Modern Britons* described a tribe of Indians so encrusted with dirt that not one inch of their skin was visible, making the skin appear much darker than it actually was. Once washed, the Indians who'd been "fully embrowned with soot and mud" became "brilliant white and red which is the characteristic of the Caucasian race."

A tract on unrelated tribes in western Canada, as published in McCulloh's 1829 *Aboriginal History of America*, gave us a clue as to why descriptions of a single tribe could vary so dramatically:

"The natives are particularly fond of painting their faces with a variety of colors so that it is no easy matter to discover their real complexion. However, we prevailed on a woman, by persuasion and a trifling present, to wash her face and hands, and the alteration it made in her appearance absolutely surprised us.

"Her countenance had all the cheerful glow of an English milk maid, and

the healthy red which flushed her cheek was even beautifully contrasted by the whiteness of her neck.

Her forehead was so remarkably clear that the translucent veins were seen meandering even in their minutest branches. In short, she was what would be reckoned handsome in England."

"The color of the natives at Port des Francais is very brown owing to continual exposure to the air [so they were deeply tanned]… but their children at the time of birth are as white as ours."

"We could never positively determine their color (at Nootka), they being encrusted with paint and dirt, though in particular cases, when these were well rubbed off, the white of the skin appeared almost to equal that of Europeans, though rather of that pale effete cast which distinguishes those of Southern nations. Their children, whose skins had never been stained with paint, equaled ours in whiteness."

So what happened to all of these "white Indians" whose colonies spanned the entirety of the Americas? Were they truly descended from the star people as some of their legends claim? We don't know, because we focused our efforts on exterminating the native races rather than learning about them.

In South America, white Indians included the Malapoques of Brazil, the Guaranis of Paraguay, the Guiacas of Guiana, and the Scheries of La Plata — all of which had "tolerably fair complexions, sometimes united with blue eyes and auburn hair." The Guatosos of Costa Rica were fair-skinned, fair-haired, and blue-eyed. The ethnological term used for these tribes was *Xanthrochroi*, a category coined by anthropologist Thomas Huxley to denote fair-skinned, yellow-haired men and women such as those in the "greater part" of Central Europe. And yet, some of these tribes weren't found in Europe… they predated the European invasion of South America.

So upon the arrival of the conquistadors, the Americas were populated with traditional Indians, white Indians, cannibalistic giants some of which had red hair, benevolent giant chiefs with white skin and yellow hair, and the giant Amazon warrior women.

Local legends spoke of entire tribes being brought to the Americas from across the ocean by the deities, along with a race of giants which predated

mankind, plus wicked giant cannibals, and a benevolent race from the stars who came as teachers, all of which is treated as Forbidden History.

As for the Patagonian giants, the Minuans were adjacent to the Puelches, who in turn were adjacent to the Tehuelches or Twelchiis — many of which were veritable giants with their region anciently known as Patagonia.

Falkner's 1774 *Description of Patagonia* provided first-hand descriptions from a man who spent 40 years living in Patagonia and the adjoining regions. Falkner described the Puelche chief Cangapol as "tall and well-proportioned. He must have been 7 feet and some inches in height because on tiptoe, I could not reach the top of his head… I do not recollect ever to have seen an Indian that was above an inch or two taller than Cangapol. His brother, Sausimian, was but about 6 feet high." Bourne's 1853 *Giants of Patagonia* included his own first-hand encounters:

"In person they are large. On first sight they appear absolutely gigantic. They are taller than any other race I have seen, though it is impossible to give any accurate description. The only standard of measurement I had was my own height, which is about 5 feet 10 inches. I could stand very easily under the arms of many of them, and all the men were at least a head taller than myself. Their average height, I should think, is nearly six-and-a-half feet, and there were specimens that could have been little less than 7 feet high."

These were not white Indians, but possible descendants of the ancient giants whose origins trace back to biblical days. They wouldn't have been pure-blooded giants since the biblical giants far exceeded 7 feet tall. Can you imagine what we could have learned had we approached our travels with scientific curiosity rather than greed for gold?

The oldest accepted account of Patagonian giants, however, came from Ferdinand Magellan, as related in Rogers' 1712 *Cruising Voyage Round the World*, and Purchas' 1905 *History of the World*. Rogers recounted the first Spanish expeditions to the South Seas starting with Balboa's discovery of Darien in 1513, being the very isthmus known for its white Indians.

The first thing Balboa did was to make war with the local chiefs. Realizing that his main desire was gold, the chiefs told him that just over the mountains he'd find a country where people manufactured all of their utensils in gold, so off he went to find this glorious region. When he reached the coast on the other side of the mountains, Balboa "took possession of it in the name

of the king of Spain."

When he returned to Darien, some other Spaniard had been installed as governor of Darien — the land that he'd discovered — and Balboa was furious. He accused the usurper of treason and cut off the man's head.

Then he sent his best soldiers, Gaspar Morales and Francis Pizarro, with troops of men and war dogs so big and terrible that the Indians feared them as much or more than the Spaniard's firearms. The natives were thus enslaved and forced to fish for pearls — events which marked the arrival of Europeans to the South Seas.

Ferdinand Magellan's infamous passageway through South America is known as the Straits of Magellan, its discovery being in 1520. Antonio Pigafetta, the Italian who chronicled the voyage, gave us the first eyewitness account of the Patagonian giants, as recounted by Rogers:

"At Port Saint Julian, they found giants whose waist a middle-sized man could scarce reach with his head. They were clad with the skins of beasts as monstrous as themselves, armed with huge bows and arrows, and of a strength proportionable to their bulk, [and] yet good natured.

"One of them seeing himself in a looking-glass on board the ship was so frightened that he ran backward and tumbled down several men that stood behind him.

"The crew gave toys to some of them, at which being mightily pleased [the giants] suffered [the crew] to put shackles about their arms and legs, which they took for ornaments, but when [the giants] found themselves [shackled they] fast bellowed like bulls.

"One of them, he says, made his escape from nine men after they had got him down and tied his hands.

"Other voyagers say [that] they have seen such giants in those parts, particularly Mr. Candish, [and] Sebald de Wert in 1599, and Spilberg in 1614, but the reader may believe of this story what he pleases."

These giants must have towered over the 7-foot tall giants if a man of average height was only as tall as the giant's waist. If by average one assumes 5-foot 6-inches tall, then these giants would have stood 11 feet tall.

Magellan's expedition is given in greater detail in Purchas' 1905 *History of the World*. These "toys" included bells, glass beads, and a looking glass, after which the giant was sent back to shore with four armed men.

Another giant carrying a bow and arrows arrived, even taller than the first. The giant put one hand on his head, and pointed at the sky with the other, as if to ask whether the Spaniards had come down from the sky. The Spaniards mimicked what he'd done, as if to say yes.

The giant became genial. He sang and danced, and repeated whatever words they said to him: Jesus, Ave Maria, and Johannes. They even gave him a new name — John.

The Spaniards showered giant John with gifts such as a linen shirt, a wool coat, a cap, and comb, a looking glass and several other trinkets, and then left giant John to take the gifts back to his tribe to show that the Spaniards were "friends" of the tribe.

Giant John did not return to the ship, but 15 days later, four other giants arrived in seeming innocence. They carried no weapons, having hidden their weapons in the bushes.

Magellan was determined to bring living specimens of these giants back to Spain, so he devised a plan to capture them. Gifts were showered upon the giants, filling their great hands until they could hold no more.

With their hands occupied by trinkets, iron shackles were put on their legs as if these were more gifts. At first, the giants were delighted with these shiny metal shackles, believing that they were ornamental leg bracelets. As a precaution, they were separated and put on different ships.

As soon as the giants were secured, and realized the depths of Magellan's deceit, the giants roared like bulls and called out for help. This is not the only description of giants roaring like bulls — the Fomorian giants of ancient Ireland also roared like bulls.

With two of the giants secured, nine men tackled a third giant and managed with great difficulty to bind his hands, but he loosed himself and fled, along with the fourth giant. They grabbed the hidden bows and arrows and fired a few shots, killing one of the Spaniards. Magellan called the giants *Patagoni* and the name stuck, finding its way onto maps of the region for centuries to follow.

One of Magellan's ships, the San Antonio, mutinied and sailed away toward Spain in secret, although Magellan assumed that the ship was simply lost at sea. The giant on the mutinied ship died as soon as they reached the equator. Meanwhile, the giant on Magellan's ship was named Paul, and he was duly baptized in spite of not knowing what the act represented.

Before long, famine took hold of the ship. Without food and fresh water,

the crew was forced to "eat the powder that remained thereof, being now full of worms, and stinking like piss by reason of the salt water. Their fresh water was also putrefied and became yellow." They started to eat skins and pieces of leather that were folded around ropes, but the skins had been sunbaked to rock hard, and they had to soak the skins for days in salt water to soften them. Nineteen men died of hunger, and so did the giant Paul along with another Indian that they'd "collected" from Brazil, as if these men were trophies and not people. In the meantime, 20 or 30 crewmen became so ill that they could not work.

This ship did make it back to Spain, but other ships were lost and Magellan himself died along the way during a heated battle with islanders who refused to pay tribute to the king of Spain, according to the account given by Purchas.

Whether they preserved the giant's bones is not said, but the journey to Spain took several months, with stops along the way to dozens of islands and countries.

In 1601, Anthony Knivet encountered the dead bodies of two Patagonian giants at Port Desire near the Strait of Magellan. They measured 10.5 feet tall. For these and the many other giants so discovered, the name *Patagonian* became synonymous for "giant" in every European language.

Burney's 1817 *Chronological History of the Voyages and Discoveries in the South Sea* brings up an interesting point in determining height. A French officer measured "the shortest man of the six" at Boucault Bay in the Strait of Magellan.

The man stood 5 feet 7 inches tall in "French measure, which is equal to 5 feet 11 inches and a quarter" in English measure. Rarely do you see this distinction in the old texts and it would explain some of the discrepancies.

Coincidentally, a genetic mutation known as C16301T has since been identified among several Tehuelche Indians of Patagonia and Seri Indians of Mexico — regions which are several thousand miles apart. This is not a height gene, but it could link the two groups since ancestors of both the Tehuelche and Seri were giants.

Some Seri also share a genetic mutation at position 16311 with the ancient Hopewell Mound Builders of Ohio, suggesting a connection with the star people.

By 1903, the Tehuelches were intermixing with Europeans, and only then were they able to readily reproduce, because when two full-blooded

Tehuelches mated, few children were born, so they may have been going extinct for the inability to reproduce.

Scientists have proven the existence of a "height gene" which is passed down genetically, identified as HMGA2. This single gene only has a small impact, but when added to the hundreds more that are believed to exist, the difference is dramatic.

Both the Seri and Tehuelche peoples of the 1500s had well-developed chests, big hands and feet, muscular frames, and were finely proportioned. Their deep, heavy voices spoke in a guttural tone — the worst Captain Bourne had ever heard.

The Tehuelche giants were excessively filthy as they never washed. Their hands and faces were so encrusted with dirt that only a couple of places allowed skin to show through, this in addition to painting their faces with broad stripes. They were far more advanced than the Seri, however, being that they rode horses, and used knives and swords. They were also cannibals.

There were documented giants in Patagonia and throughout South America when the Spaniards arrived in the 1500s. There were documented "white Indians" as well. Not all white Indians were giants, and not all giants were white Indians. The end result for both was the same — the Spaniards and other Europeans were intent on clearing the way for European settlers to set up shop in South America, which meant displacing or eliminating the existing peoples. This has been the way of man since time immemorial.

We did not take time to scientifically document these tribes before committing ourselves to their destruction. Natives were "in the way of European progress" in addition to being "heathens" and thus, entire tribes were decimated before we got much more than a name and brief description of their history, ancestry, and the deities that they worshipped, if any.

Also, two ships landing in a port at different times might encounter different peoples on shore. The giants were nomadic, so one ship might encounter a tribe of wandering giants, while another might encounter ordinary villagers, and a third ship might encounter white Indians.

If the region of shoreline was marked "Patagonian" on their hand-drawn map, they'd note in the ship's log that "ordinary Indians" were spotted on the Patagonian shore, with no sign of giants. If giants were spotted, they'd note that the legends of giants were true, because they'd personally seen giants of ten feet tall in Patagonia.

Both could be right, with each ship's log being later used to prove or

disprove the existence of giants or white Indians, though anyone today not having seen them first-hand leans toward skepticism, just as today there are people who do not believe that man ever landed on the moon, or that the Holocaust was real, because they didn't see it with their own eyes. By this measuring stick, nothing is real, and you can fabricate any history that suits your political or religious or social agenda. Maybe that's the point of skepticism — rewriting history to erase inconvenient truths.

There were no European ports for them to dock at, so when a ship arrived in South American waters they didn't drop anchor at the exact same section of shoreline as the last ship that dropped anchor. Maps were imperfect, being only rough estimates of what the navigators might find.

We did not have pre-existing classifications, or a list of tribes, or a map neatly sketching out who lived where. We didn't have books to tell us who the Patagonians were, what they looked like, what language they spoke, or about their way of life. Everything was brand new, uncharted territory, so every ship added a little bit to the knowledge bank. There was no "central knowledge bank" however, and no internet where your input could be found by every other traveler.

For that reason, we're still connecting information from one narrative to another, such as the vast body of evidence that a race of benevolent extraterrestrials visited Earth in the distant past and triggered the Bronze Age. This *Nordic Aliens* series, which is currently at nine books, endeavors to compile the known history of these beings from around the world.

Every country had its own records and language, and sometimes they shared, and sometimes not. Exploration was a contest, with several European countries intent on colonizing the New World. The early European divisions of North America demonstrate this perfectly — New Spain, New France, New England, New Scotland, New Holland, New Netherland, New Sweden — and wars were fought between these European nations to control the Americas.

Europeans "claimed" the northern half of South America along with the west coast, but Patagonia remained uncharted. As early as 1562 A.D., we were naming regions such as Peru, Brazil, and "Benezuela" — but Patagonia and its fierce giants were left alone. As the decades passed we slowly spread out, shrinking the territory controlled by the Patagonians until only the southern tip of the continent was left for the giants.

When sailors encountered anomalous natives such as giants, they didn't

want to buddy up and make friends, they wanted to capture specimens to take back as "gifts" to their kings and emperors. Those which we did not kill, we captured to put on display in human zoos. Yes, we actually kidnapped people to show off in zoos, anybody who might draw a crowd such as giants, dwarves, men covered in hair, aborigines who filed their teeth into points, and other such curiosities.

As time passed, there were fewer "anomalous" natives, and with their populations diminished they were forced to take spouses outside of their tribes. Thus the giants that survived the European conquest produced children which were not full-blooded, and those children did the same, until 12 feet became 9 feet which became 7 feet tall. Ditto for the white Indians. Their choices were to assimilate with us, merge with their neighbors, or die — all of which marked the end of bloodline purity until little was left of the genetics which made them different. DNA is able to link some of these peoples as found in diverse regions, but it cannot prove the legends without a DNA database of all ancient skeletons that have ever been found. If one exists, it is private and hidden from public view. According to Bergen's 2014 *Age of Giants*, hundreds of skeletons seemingly vanished into the hallowed halls of the Smithsonian, never to be seen or heard about again. Do they still exist? Have they ever been tested?

By the time men of science were able to safely travel the treacherous regions, the "anomalous" giants had been mostly wiped out, with their regions taken over by less formidable tribes. Gone were the giants that Pigafetta had described as being "so tall that our heads scarcely came up to [their waists]."

According to Alexander's 1920 *Mythology of All Races: Latin America*, another ship which sailed the Patagonian seas was the Beagle whose crew brought back a curious belief held by the Patagonian giants and Puelche Indians that good deities lived in vast caverns under the earth, and that these deities had created the world. Deities also "created the Indians in the subterranean caverns… gave them the lance, bow and arrows, and the balls (bolas) to fight and hunt with, and then turned them out to shift for themselves."

Hutchinson's 1902 *Living Races of Mankind* stated that there was more than one group of Tehuelches, but that the divisions had been swept away by migrations. These Tehuelches were descended from "a numerous nation of gigantic aborigines who inhabit the Brazilian states of Matto Grosso and

Goyaz, and have long been known to the Portuguese settlers as Bororos. The language of the Tehuelches is perfectly distinct" from their neighbors, including the Puelches. Heights at that time were topping out at 6 feet 10 inches.

So what does any of this have to do with Gentry races around the world? On the surface, nothing. But when you consider that Lucas Vasquez de Ayllon encountered giant, yellow-haired chiefs ruling over traditional Indians of normal height and coloring, added to the mysterious white Indians described throughout South America who were reputed to be the builders of the great stone cities as well as being benefactors to mankind, a history emerges where a now extinct race lived on Earth in that span of time where humans were being guided out of the Stone Age and into the Bronze Age by these beings.

We do not know if all Gentry were killed off, or whether some were retrieved by their brethren from the stars to go back to their home-world. Some may still be living on Earth in protected underground cities, which was their hallmark even during the Bronze Age. We've discovered empty underground cities all over the world, as shown in Bergen's 2019 *Moon-Eyed People*.

There is yet another coincidence of tribal names in South America — that of the Tehuelches. All of the families in the Minoan-Mycenaean list were descended from the Greek gods and were thus a race of tall, if not giant beings with white skin, blue or light eyes, and hair ranging from white to red to yellow.

South American tribe	**Minoan-Mycenaean counterpart as it was known in the centuries B.C.**
The Minuan-Minuane tribe of La Plata in Uruguay and Argentina	Minoan Empire
The Scheries of La Plata with fair skin, blue eyes, and variously white or auburn hair	The city of Scheria in some far distant region whose location is unknown, and the Scheries who lived there and worshipped Poseidon
The Tehuelche or Twelchii giants	The Telchines whose sister Halia married Poseidon, and a Telchine named Dexithea who married King Minos for which the Minoan Empire is named
The Tehuelche or Twelchii giants	The Telchines as born of the Greek gods, though historians differ on which

	Greek gods.
The fair-skinned, light-eyed, red-haired Borea Indians	The Boreades family of Hyperborea and the British Isles, as descended from the giant Boreas
The white-skinned, blue-eyed, golden-haired Boroaché Indians	The Boreades
The white-skinned Boroanes tribe	The Boreades
The giant Bororos	The Boreades

The similarity of names does not take into account the white Indian tribes of the Americas who spoke ancient dialects of Irish or Welsh, or whose habits matched those of the Mycenaean Greeks such as growing olives and grafting fruit trees, keeping herds of deer for their milk, living in stone houses, and having extended longevity as described throughout this series.

Nor does it take into account Bronze Age legends from the British Isles and Greece in which the gods sailed far across the ocean to mysterious lands in the west…

The Telchine Wizards

Clark's 1877 *Journal of Philology* and Grenfell's 1908 translation of the *Oxyrhynchus Papyri* spoke of King Minos (for whom the Minoan civilization is named) as a busy man, with another of his wives being Dexithea. With her, Minos fathered Euxanthius, who in turn fathered Miletus, the founder of the city which bore his name.

Dexithea and her family were Telchines descended from the gods, but they were also a mysterious clan who earned the wrath of the Danaides goddesses and in retribution were obliterated — all except for Dexithea and her sisters who escaped punishment "as a reward for hospitably entertaining the god" — meaning Zeus (also named as Jupiter). Shortly after, Dexithea married King Minos and bore a son Euxanthius.

This son "refused to rule or take the seventh share of a hundred cities" along with his brothers and step-brothers, because, in his own words:

"I fear war with Zeus, I fear the crashing Shaker of Earth. With thunderbolt and trident, they once sent the land and its whole host to the depths of Tartarus, but left my mother and all her well-fenced house.

"Then shall I, in pursuit of wealth and thrusting aside into utter neglect the decree of the blessed ones for our country, have elsewhere a great possession? How would this be quite secure for me? Dwell not, my heart, on the cypress grove, dwell not on the pastures of Ida! To me little is given, a mere shrub of oak, but I have no lot in trouble or strife."

In other words, in the division of a region where he could have become a king, he declined out of fear of the primary gods. His cryptic words about having a home far from his brethren with its "mere shrub of oak," while setting aside all thoughts of cypress groves and petty arguments suggests that he did have a portion somewhere.

Today we discount ancient legends of the Greek and Irish deities as being myths and fairytales, but we keep finding evidence that supports a history in which these legends are true, a history in which giant beings which we called gods walked the Earth, lived among us, and who in many ways were like us. Some were good and kind, others petty and angry, and all had the free will to choose their own paths just as we do.

Why would we erase their history? Because it doesn't fit in with our current religious or political beliefs. Humans *worshipped* these entities, we revered them, honored them, and sometimes even sacrificed to them, though that may have been our own decision and not a request on their part as seen with the Incas whose gods abhorred sacrifice.

Our ancestors did everything in their power to erase every vestige of these beings so that we would *forget* that we loved them, and would instead love and honor someone else. It is much like clearing out memories of a woman so that you can take a new woman. As long as you can still smell her perfume, and see her picture on the shelf, and her favorite book on the nightstand, and her toothbrush in the bathroom, it is hard to let go and move on.

Thus they were labeled *false gods* to be replaced in our hearts with a *true god* — by whatever religion you believe this true god to have come from.

Williams' 1777 *Account of Some Remarkable Ancient Ruins* related that if the vitrified forts of Scotland had not been so difficult to access, they would have been eliminated long ago by the "sacrilegious hands of monumental ravagers" who, in all countries, and from all denominations, "want to blot out the memory of everything that has been, and make the face of the Earth a universal blank."

Even today, news headlines lament the loss of World Heritage cities dating back thousands of years, such as the bulldozing of the Assyrian city of Nimrud in 2015 during an act of war. Nimrud flourished as early as 900 B.C., and this is just one of many archeological sites destroyed in 2015.

What news reports often fail to mention is that the same reasoning which is being used today for this wholesale destruction by the Islamic state known as ISIS, was historically used by Christians and Jews under the same orders: that the Bible encouraged the true believers to destroy all works of idolaters:

(CAB) Ezekiel 6:4-5 — "And your altars shall be desolate, and your images shall be broken, and I will cast down your slain men before your idols. And I will lay the dead carcasses of the children of Israel before their idols, and I will scatter your bones round about your altars."

This passage from the Old Testament was interpreted as a call to action.

It gave Christians and Jews a motive to destroy pagan cities and monuments which included everything left behind by the Mycenaean gods of Greece and the Tuatha dé Danann gods of Ireland.

Even the renowned St. Patrick gathered up no less than 180 pagan books and burned them — books which may have contained histories of the benevolent Tuatha dé Danann who came down from the stars. Worship of these entities interfered with converting the Irish to Christianity, so all memory of their deeds, teachings, and very existence needed to be erased. It didn't matter that they left a rich legacy of positive influence. The gods of Ireland were obstacles, and so Christians set out to eliminate the evidence which opened the way to rewriting history. This is detailed in Bergen's 2019 *Fairies of Ireland*.

The Minoan-Mycenaean Greeks of Otherworld lineage were a race of exceedingly tall, golden-haired, blue-eyed people, living in a dark-haired region. Their complexion matches the Irish Dananns with descriptives such as white-armed, white-skinned, fair-skinned, or fair-cheeked.

Huxley's 1873 *Critiques and Addresses* referred to this "Nordic" type as Xanthochroi, a new name indicating that they were "yellow haired and pale in complexion." Most texts spell it Xanthrochroi. Was he thinking of Euxanthius and his brethren when he used this term?

Xanthos is the Greek word for the color yellow, being a word so old that we consider it of "unknown origin." And yet the word *Xanthus* with a "u" dates back at least as far as the 1st century A.D. as mentioned in Pliny's *Natural History*, being the name of a river whose waters allegedly turned ships a "reddish" color. This word was also in Homer's *Iliad* which dates back to somewhere between 1260 and 1180 B.C. Both identify the word with the Greeks, so why do we class its origin as unknown?

Plummer's 1898 *Athletics and Games of the Ancient Greeks* gave Xanthos as the name of Achilles' horse, Achilles being a Greek hero of the Trojan War whose mother was a goddess.

Today the word Xanthous refers to races with a light complexion and yellowish hair. Huxley's use of Xanthrochroi referred to the blond, light-skinned races which were generally associated with Europe.

Historically, however, Xanthous was more inclusive. Ogilvie's 1855 *Supplement to the Imperial Dictionary* listed Xanthous as "a term applied by Dr. Pritchard to that variety of mankind which includes all those individuals or races which have brown, auburn, yellow, flaxen, or red hair." Brown

generally refers to light brown, and all of these peoples were grouped together as a "yellow-haired" type, strange as that sounds.

Todd's 1852 *Cyclopaedia of Anatomy* referred to a "xanthous complexion" as being "fair and ruddy," referring to white skin which blushes red. Xanthous people do not easily tan in the sun, they turn red and are more likely to burn. The 1861 *Transactions of the Ethnological Society of London* described the eyes of xanthous people as being "well opened" and the origin as being of Phoenician stock, which places them in the Otherworld pantheon as descendants of Phoenix, grandson of Poseidon.

Ogilvie's "Dr. Pritchard" (with a "t") likely referred to James Prichard under a misspelling. Modern definitions recall Dr. Prichard's 1836 *Researches into the Physical History of Mankind* in which xanthous people are identified as having:

- yellow, red, auburn, or light brown hair
- azure blue, light grey, yellow, greenish-yellow, hazel, green, or light brown eyes
- a fair complexion which turns red in the sun instead of tanning

There is no way to be certain that the Greek name Euxanthius, son of King Minos — broken down as Eu-xanth-ius — originated from Xanthos, or that Xanthrochroi takes its root from the ancient kings and gods of Greece. But consider the names of these ancient gods and goddesses:

- Xanthis — a concubine of Heracles
- Xanthus/Xanthos — an immortal horse once owned by the god Poseidon; also, a place in Asia; a Greek historian; a king of Lesbos in Greece; a king of Boeotia which was a region in Greece; and there were others
- Xanthe/Xantha — one of the Oceanids (a class of female deities born to the father-god Oceanus)
- Xanthi — a people of Thrace, a region which took its name from Thrax, the son of the Greek war-god Ares
- Xanthi — a city in Thrace, anciently known as Xantheia
- Xantho — one of Cyrene's attendant nymphs (a class of female deities known as the Nereids, born of Nereus, who was in turn born of Oceanus)

As you can see, the very root of the word Xantho- or Xanthrochroi dates back to the gods and goddesses of Greece. After all, Libya in Africa took its name from the Greek goddess Libya, the granddaughter of Zeus. Egypt took its name from the Greek god Aegyptus, the grandson of Libya. Asia took its name from the Greek goddess Asia, and the goddess Europa also came from the Zeus family tree, as did Memphis, Sparta, Phoenix, and several other gods and demigods whose names were used as geographical place-names.

Even King Minos, the father of Euxanthius, claimed a bloodline straight from the deities, his father being Zeus, and his mother being Europa. The list of children begotten of Zeus is exhaustive, and it includes Xanthus, Limos, Angelos, Dodon, Corinthus, and a host of others.

Dexithea was a Telchine, and Minos was Minoan, and thus their son Euxanthius would have been both Telchine and Minoan, in addition to being a grandson of Zeus.

The Telchines excelled in the working of gold, silver, and brass — so they'd want access to a mining district such as Minas in Uruguay — the home of the Minuan tribe. Bell's 1790 *Dictionary of the Gods* described them as follows:

- Telchines: the Galli, or priests of Cybele
- Telchines: children of the gods, with the ability to control the weather, and who used that ability to produce sickness and famine thus earning themselves the nickname of The Destroyers, along with incurring the wrath of the god Zeus (or Roman Jupiter) for their misdeeds
- Telchinia: a surname taken by Juno and Minerva, two Roman goddesses
- Telchinius: a surname of the Greco-Roman god Apollo

Vallancey's 1786 *Rebus Hibernicis* described the Telechines (with an added "e") as "a sort of wizards who traveled the country to tell fortunes, and to attract the admiration of the populace who was always apt to admire whatever carries the air of the marvelous." Lemprière's 1801 *Classical Dictionary* stated that the Telchines "passed for the sons of the sea," meaning that they resembled demigods. "They had the power of changing themselves into whatever shape they pleased," and could "poison" or "fascinate" objects with their eyes. Telchines could also "cause rain and hail to fall at pleasure."

Unfortunately, they got on the wrong side of Rhea, Apollo, and Zeus, and were subsequently eliminated except for Dexithea and her sisters. They

originated in Crete.

The 1882 *Journal of Hellenic Studies* dismissed the achievements of the Telchines for being accomplished with the aid of magic, along with a mention of creating works of art that mirrored real life:

"'Yea, for him who hath knowledge, science also is greater when 'tis guileless.' The latter words allude to the mythical Telchines, the earliest artistic workers in metal whom legend represented as magicians, wizards who cast an evil eye on all who dared to compete with them…

"The Heliadae, who wrought metal into images of living things without the aid of sorcery were greater artists than the Telchines or Dactyli. Success in art also (like success in other things) is a greater achievement when it is honest."

Reverend Thirlwall's 1835 *History of Greece* suggested that the art of molding metal into shapes including that of statues was the origin of the term shape-shifter:

"The Telchines were fabled to be sons of the sea, the guardians of Poseidon in his childhood. They were said to have forged his trident, and Saturn's sickle.

"In general, to them are ascribed the first labors of the smithy, the most ancient images of the gods, and by a natural transition they came to be viewed as sorcerers who could assume all kinds of shapes, could raise tempests, and afflict the Earth with barrenness."

Smith's 1904 *Classical Dictionary* also spoke of the Telchines as fully embracing the sea:

"Telchines: a family or tribe of mythical beings or demons, analogous in some respects to the trolls or goblins of Northern [folklore], and the genii of Oriental folklore. They are said to have been children of Thalassa (for which reason a late writer — Eustathius — represents them as like mermen, with fins instead of feet.)"

As preposterous as that sounds, the legend simply places Telchines among the people who wore diving suits which allowed them to swim underwater. This concept is covered in depth in Bergen's 2019 *Fairies of Ireland* which includes a chapter on mermaids and mermen, dissecting the

legends at length.

The Telchines excelled in agriculture and metalworking, in addition to controlling hail, rain, and snow, calling the elements up at will. Are these claims any more preposterous than the modern-day conspiracy theory that our own government is experimenting with weather control through a technology called HAARP? If we can believe that our own technology has reached such a level, then surely we can embrace the advanced technology of the ancients as accomplishing the same.

Whoever the Telchines were, their lives remained intricately connected to the gods with legends of their ancestry being either from Apollo, Athena, Cronus, Alope, Poseidon, or Thalassa — in other words, the gods themselves.

Some Telchines were also Galli, or priests of Cybele — in a colony that lived adjacent to the Dorians, Carians, and Mycenaeans. More significantly, the 1900 *Irish Ecclesiastical Record* identified one Galli nation as being Welsh — who lived in a region once controlled by the deities of Ireland.

Legends of white Indians, Welsh Indians, and white Welsh Indians with blue eyes and red- or silver-colored hair abounded throughout the Americas, as explored in Bergen's 2019 *Moon-Eyed People*. Welsh-Indian colonies existed in the Great Ireland region of North America's east coast, in addition to the Midwest, Southeast, and Mexico. Irish-Indian colonies extended down into South America.

Ancient Welsh history runs parallel to ancient Irish history with the Tuatha dé Danann deities figuring prominently. Just as an archaic Irish presence in the Americas assuredly points to the Tuatha dé Danann gods of Ireland, an archaic Welsh presence points to the very same deities.

These deities were a Xanthrochroi race — with fair skin, light eyes, and hair of a red, white, gold, or auburn hue — and they towered over ordinary humans.

Could the name of the giant Tehuelche or Twelchii Indians of Patagonia in South America have originated with the Welsh Telchines? Or could the Telchines have been benefactors, lending their name to an existing tribe?

Long before Europeans were thought to have ever set foot in the Americas, races of white Indians, Irish-Indians, and Welsh-Indians abounded all throughout the American continent.

If one accepts the Galli connection for the Welsh-Indians, then what about the mysterious white Galla tribe of Africa? Is it possible, even remotely, that these Nordic-type Telchine children of the gods, such as the

Galli, were also equated with the Gallas of Africa, who were known as Milks for being white African tribes?

The Mycenaean deities colonized several regions in Africa, this being a segment of history explored in Bergen's 2019 *Greek Gods of Africa*, so it is indeed possible to make these connections.

Compare the words Minas-Minuan-Tehuelches to Minos-Minoan-Telchines. Is it possible that our history — human history — is just a giant jigsaw puzzle that got taken apart with all of its pieces scattered, with many destroyed, leaving us centuries later trying to figure out where the pieces fit?

According to Swanton's 1911 *American Anthropologist*, scholars do not agree on the relationships between the tribes of the River of Silver and Patagonia regions, except that the original pure-blooded tribes are extinct and any descendants are of mixed blood. The language is harsh, guttural, unique, and it does not match any known language — traits which are curiously similar to the Nordic aliens who lived on the island of Taprobane in the Indian Ocean, whose amazing history is the topic of Bergen's 2019 *Forbidden Islands of the Gods*.

Around the world these beings descended from the sky and commingled with humans from every corner of the world, and every ethnicity. Humans were multicolored before The Arrival, so they did not create a distinct white race. Deities were multicolored as well, the Nordics being just one type, so they blended a rainbow of extraterrestrial colors with a rainbow of Earth-man colors to create modern humans.

The most compelling evidence of their contribution to our creation is told in Bergen's 2019 *Forbidden Islands of the Gods*, which shows the exact point of origin where they tinkered with human DNA, including the failed experiments of blendings gone wrong.

DNA Evidence

To unravel the mysteries as to whether Europeans or deities traveled across the ocean to the Americas, we look to the DNA evidence of livestock that accompanied these beings.

Smith's 1855 *Araucanians* provided another description of the Boroa tribe whose physical traits matched those of the deities which came down out of the sky, though their mannerisms were far removed from the gentle, benevolent gods who embraced us all:

"We were now within the confines of the warlike people of Boroa, concerning whom as many wonders have been related as of the fabled giants of Patagonia.

"Many of the best informed among the Chilenos believe that the Boroaché are a distinct race of white Indians, having golden hair and light blue eyes.

"And even a distinguished foreigner of high scientific attainments who, a few years since, passed over the coast road from Concepcion to Valdivia, speaks credulously of the fair-haired and warlike children of Boroa who, with [an] ever-jealous eye, guard their borders against the approach of civilized man.

"Strange have been the conjectures of those who have endeavored to account for the existence of so singular a race, but unfortunately for the ingenuity of philosophers and the rhapsodies of poets, the Boroans are but Indians, as copper-colored [as] any of their neighbors."

He theorized that "white Indians" were simply by-products of Spaniards begetting children with the locals. Of course this is ludicrous since the Spaniards themselves encountered these white Indians from the moment of their arrival, and DNA evidence demonstrates that someone traveled to South America from Europe prior to the arrival of the Spaniards.

The evidence comes from pre-Columbian chicken bones, according to Gongora's 2008 article, "Indo-European and Asian Origins for Chilean and Pacific Chickens Revealed by mtDNA."

The DNA of ancient chicken bones from Chile dates from the pre-Columbian era *prior to* the arrival of the Spaniards and it matches the DNA haplotypes of chickens native to Europe, India, Africa, China, and Central

Asia. So while Spaniards may have taken European chickens to South America during their travels, somebody else apparently beat them to it.

As expected, the radiocarbon dates given for the pre-Columbian chicken bones have been called into question and picked apart. The concept of ancient transoceanic migrations to South America goes against everything we've been taught to believe about our history, so we focus our efforts on disproving such migrations.

South America was considered a "virgin" country prior to the arrival of the Spanish conquistadors — unseen by European eyes, untouched by European hands (or any others). The conquistadors took credit for being the first Europeans to set foot on the continent and for introducing livestock such as horses and chickens, but we are finding evidence throughout the Americas that the Vikings, the Irish, the Welsh, the Greeks, and the Chinese all predated the conquistadors to the Americas.

The Red-haired Indians of Paytite

Enoch's exposé on the fallen angels suggests that humans existed in a variety of colors prior to the arrival of the extraterrestrials in the Bronze Age, assuming of course that the fallen angels represent the first visitation.

They did appear to represent the first intimate interactions between humankind and an extraterrestrial race, though they may have been diddling with our DNA in other ways prior to the commingling. Enoch specifically listed humans as already being black, white, and red in color when this intimacy occurred, so they did not "create" a color among us — humans were already diverse.

Virtually every civilization that encountered the Nordic extraterrestrials agreed that their skin was very white, sometimes even chalk-white or snow-white, which makes even the palest Caucasian looked tanned in comparison.

Their eyes were a light color and most often piercing blue, while their hair ranged from white, to golden yellow, to flaming red. Numerous accounts tell us of children being born to humans through these beings from the stars, including the biblical Noah, and South America is no exception to legends of hybrid children.

As we've seen, the Incas of Peru were taken under the wing of these angelic beings, taught a new way of life, all the while living as neighbors to the star people who remained here for generations, having children of their own. The first generations of star children were full-blooded extraterrestrial, but eventually they began to mix with us.

These star people and their descendants were credited with building a vast network of cities throughout South America — immense, stone cities, gilded in silver and gold, and connected by roads. Remnants of Inca Road and its stone cities weren't limited to Inca territory along the west coast. Mysterious roads and stone cities also existed in Brazil, as shown in Bergen's 2019 *Lost Kingdoms of the Americas*.

Legends spoke of how the Peruvian builders and their descendants fled inland when the conquistadors arrived, and one colony existed "somewhere" far east of Cuzco beyond the mountains, which suggests Bolivia. Of course, it wasn't called Bolivia in those days. The entire continent was still divided into tribes of natives and colonies of star people or their descendants. It wasn't until after Europeans barged in and took over that the current divisions came

into being along with their names, although some names were preserved from the local tongues.

Bolivia is just across the Andes Mountains from Cuzco, and these mountains created a barrier between the invaders and the fleeing natives, at least for a little while until the invaders were established enough to push eastward past the barrier.

The kingdom of Gran Paytite was rumored to exist "many leagues behind the forests and mountains eastwards of Cuzco" according to Clements Markham, the president of the Royal Geographical Society.

Markham was a geographer, explorer, naval officer, author, and translator, in addition to his role with the Geographical Society. He traveled to South America and personally witnessed some of the Inca ruins. Markham also served as secretary and then president of the Hakluyt Society, an association dedicated to publishing scholarly editions of the primary records of historic voyages, travels, and other geographic material. These represent early encounters prior to the destruction and alteration.

Through Hakluyt, he translated several original narratives of exploration from Spanish into English, particularly for the region of Peru. One of these narratives dates back to 1681 A.D., where Jesuit missionary Father Lucero met five Indian tribes which totaled about 10,000 people.

One of these five, the Pirros tribe, spoke of a great nation called the Curiveos whose king was descended from the Incas. The Pirros showed him golden artifacts from the Curiveos including gold plates, half moons, and earrings.

Curiveos was subject to the kingdom of Gran Paytite — a kingdom established when tens of thousands of Incas fled inland to escape Pizarro and his flotilla of conquistadors who invaded the west coast in 1533. These refugees either joined an existing colony, or became the Curiveos nation which Lucero caught wind of in 1681 A.D.

Markham referred to the migration as the "great flight of the Inca Indians" who escaped the Conquest to establish a rich empire, called Paytite, whose city of power was known as *Yurac-Huasi* or "white-house." It was located somewhere near the mouth of the Huallaga River. Wilkins' 1952 *Secret Cities of Old South America* numbered the refugees at 40,000.

From Cuzco by river, they'd have started on the Urubamba River and passed the rebel city of Ollantaytambo which served as the temporary Inca capital after Cuzco fell. Soon after, they'd have continued on past the

incredible mountaintop city of Machu Picchu which also escaped the Conquest by its sheer remoteness and steep cliffs.

After passing Machu Picchu, the Urubamba River winds its way through the forested mountains until it becomes the Ucayali River at the junction of the Tambo River. The Ucayali continues to the junction of the Maranon and Amazon rivers, with the Maranon splitting off to become the Maranon and Huallaga rivers. Today, the Huallaga River disappears just south of Huanuco, about 355 miles northeast of Cuzco, while the Urubamba passes just 15 miles north of Cuzco, so there is a discrepancy of location for Paytite which explains why we never found it. In the Introduction to Markham's 1859 translation entitled, *Expeditions into the Valley of the Amazons,* he wrote:

"It was remembered that a great flight of Inca Indians had taken place soon after the Conquest, and it was generally believed that they had established a rich empire, called Paytiti, in the forests many leagues to the eastward of Cuzco, while the Empire of Enim was said to exist somewhere in the valley of the Ucayali…

"It seems, however, not wholly impossible that the legend of Paytiti may have been founded on facts, and Velasco expressly says that the Inca Indians who fled with Tupac Amaru into the forests founded the nation of Chunchos."

Gran Paytite was a legendary kingdom alleged to be where Brazil, Bolivia, and Peru come together, though its location is still a mystery, and this kingdom was founded by the same entities who built Cuzco.

Velasco referred to Paytite as the nation of the Chunchos as established by Tupac Amaru, the last indigenous king of the Incas. Curiously, Tupac Amaru is associated with Vilcabamba, a "Neo-Inca" state located 100 miles *northwest* of Cuzco, and not due east as Gran Paytite was alleged to be.

Wilkins also referred to it as El Gran Patite, being an alternate spelling for Paytite, Paytiti, or Paitití. This was a magical land where furtive Indians with auburn hair, blue eyes, beards, and facial features of a Grecian type appeared as if out of nowhere to barter with the forest Indians of eastern Peru, and then vanished as mysteriously as they had appeared.

Poole's 1906 *English Historical Review* referred to a Lake of Paytite somewhere in the flatlands:

"There are in it many islands, thickly populated with an infinite number of people, and that the lord of all of them is called the Great Paytiti, and that the Indians of these islands are very rich…"

"There had entered into the Lake of Paytiti for more than 18 years some *viracochas bermejos* (ruddy foreign people) — that must mean that they are English or Dutch — that every year brought from their land knives, choppers, taffety, and linen, things of which these natives are in need, and with them get in barter very great riches of gold, silver, pearls, and other things of value."

Taffety is an archaic term for a particular type of thin silk whose wavy luster was created by heat, pressure, and the application of an acidulous liquor which produced an effect called *watering*. Eventually the term was loosely applied to a variety of silks which bore no resemblance to the original taffety.

The local Indians visited Paytite two or three times a year to trade for iron goods and the like. Natives had only one name for the English and Dutch, being the "people from the sea," which creates confusion when identifying people in the old narratives.

Today we identify the residents of Paytite as Dutchmen, because the Dutch founded settlements in that region as early as 1616. Ancient legends of white deities living physically on Earth are wholly dismissed, with all such sightings attributed to some wayward ship of Europeans landing on the South American shores to be forever stranded.

Nobody stops to consider the most compelling evidence of all — that of the Great Looting Spree conducted by Europeans in South America. No European would have mined gold and silver to sheet the walls and roofs of local temples and palaces, or to manufacture artifacts unrelated to Europe. Aboriginal peoples would not have done so, either. Only the builders of the great cities would have been so inclined.

Meanwhile, at the Colombian-Brazilian border region west of Quito, the natives clearly encountered foreigners from Europe or the Levant in the distant past. Poole wrote that:

"Among [the Indian tribes] are to be found many that previously to communication with and knowledge of white men, used to have Hebrew

names, some pure, others with a little corruption, [such] as Jacob, Joab, Jacobi, Thomé, Thomqui, Davidu, Joanaú, [and] Marianaú… This nation had intercourse in olden times with Europeans, but… those white men can scarcely have been other than Dutch."

Poole went on to say that Holland provided a safe haven for Jewish refugees from all over Europe, so proper Hebrew names were common on Dutch ships, and thus Poole believed that the Indians themselves bore European-style or Hebrew names prior to the arrival of the conquistadors, and nobody can explain why except to speculate. Poole focused on the Dutch hypothesis, assuming no European contact prior to Columbus' discovery of the New World, and discounting local legends of ancient white gods whose timeline predated Columbus by hundreds if not thousands of years.

That's not to say that Europeans didn't find some of these ancient cities intact and make use of them, and perhaps the Dutch discovered an abandoned Gran Paytite and laid claim to it. But while such an argument holds water for a single city, you cannot use it for the enigmatic, grand cities all around the world which we're still discovering today.

One such "lost city" still existed even into the 1950s in a remote region of southern Chile. From this city emanated ear-splitting sounds, loud booms, and roaring like the crash of the ocean against rocks and cliffs, except that the city was inland.

Local legends attributed the strange sounds to a race of blue-eyed, bearded white men who lived in an "enchanted city" that shined with gold, just like the cities of the Incas. These city dwellers controlled flood-gates and sluices, and it was the opening of sluices that caused the mysterious sounds when water came rushing out from their lake and down toward the ocean.

Markham named several tribes of bearded, white Indians which we assume were descendants of the conquistadors because it is simply unthinkable that mysterious white star people and their offspring could have existed in the flesh to build cities and instruct the natives in the trades of civilization. Among these tribes:

The "Mayorunas or Barbudos: a tribe between the Ucayali, Maranon, and Yavari [rivers]. They have thick beards and white skins, more like English than even Spaniards… taller than most other tribes… They are well-formed, the women particularly so in their hands and feet, with rather straight noses

and small lips… Their cleanliness is remarkable, a quality for which this tribe alone is distinguished."

The "Guarayos: a tribe on the headwaters of the Mamoré and its tributaries. This tribe, and that of the Siriones, are believed to be descended from Spaniards who, in former days, went into the forests in search of the 'Gran Paytiti.' They are bearded and florid, but also have some characteristics of their Indian maternal ancestry. The Guarayos are kind and hospitable; [and] the Siriones fierce."

"Florid" refers to having white skin that flushes red and doesn't tan well. Instead, it tends to burn. *Florid* is the modern term for *xanthous*. When you study an 1818 Pinkerton map which is notable for its detail of tribes and geography, the following text appears on the map:

- "Barbudos (bearded tribe)"
- "Los Plateros (so called for wearing gold & silver earrings)" — bordering Barbudos to the north
- "Unknown Parts" — bordering Barbudos to the east
- "Campas (revolted tribes)"
- "Andes of the Rebel Indians or Chain of Cuzco"

Older maps labeled the interior of South America north and south of the Amazon River as "The Country of the Amazones — little known to the Europeans."

Campas and Pirros were two of the five tribes encountered by Father Lucero, and they were neighbors on Pinkerton's map, living southwest of Barbudos. "Revolted" refers to resistance against the Spanish invasion. The Chunchos bordered these to the south so they are all grouped together, giving hints to a possible location for Gran Paytite.

South of Chunchos was a chain of mountains associated with "rebel Indians or chain of Cuzco." East of Cuzco, encircled by mountains, was a region labeled Carabaya or Caravaya, which could be a misspelling of Curiveos. This was considerably south of the Chunchos, however, which was suggested as being the location of Gran Paytite.

A 1794 D'Anville map labeled the Mutuanis tribe, which is adjacent to the Guarayos, as being "Indians of a large size." Taken altogether, the Indians of Gran Paytite have been described as follows:

- blue-eyed Indians with auburn hair and beards
- thick beards and white skin
- bearded and florid (meaning white skin that flushes red instead of tanning)
- descended from the Inca kings, who themselves were descended from the star people
- tall or large size

Wilkins added that "a province of women who live without men" was adjacent to the kingdom of Gran Paytite at the northern border of the Apurima River, and he called them Amazons — a term that's synonymous with giant warrior women. These valorous Paytite Amazons fought with their enemies "better than if they were men."

Just like Amazon colonies around the world, they procreated with a neighboring colony of men known as the Marquires. These men lived without women, except for joining with the Amazons for two months out of every year.

Their region was known as "the country of the Amazones," just as an Edward Wells' 1700 map of South America depicted, and it encompassed the entire central portion of South America, though that may have been because we didn't know what was there and assumed that it was all one people.

According to Pinkerton's map, the Pirros Indians lived outside the border with the Amajes beyond. Whether Amajes represents Amazons, one can only speculate. The Chunchos, Comabos, and Campos lived south of the river in the region labeled "Andes of the Rebel Indians or Chain of Cuzco."

Wilkins claimed that the Peruvian mates for these Amazon women were of Carian descent (remember Cari and Zapana?) and named several such colonies in South America including the Amazons of lakes Manoa and Parima.

Curiously, the Amazon warrior women of Peru had something in common with today's tall, blue-eyed, white-skinned extraterrestrials. In the mid-1960s, not far from Area 51 in Nevada, Airman Charles James Hall interacted with a species which he called the Tall Whites in a series of events which he described in minute detail in his five-book *Millennial Hospitality* series published from 2002 to 2013.

These Tall White extraterrestrials slept in hammocks, just like the Amazon warrior women of South America. However, the Tall White women

did not possess the physical strength and muscular physique to match the Amazon warrior women of Earth's ancient history.

As demonstrated in Bergen's 2019 *Amazon Queens* and *Greek Gods*, the Amazon warrior women were kin to the deities who came down as our benefactors and teachers. In Peru, it was the god Manco Capac who came down from the heavens at a time when humans lived half-naked in holes and caves, subsisting on whatever came our way including the eating of human flesh. In those days we were cannibals across the Americas, Europe, Africa, the Middle East, and everywhere in between.

These star people taught us not to eat our own kind. Humans had no laws, no government or religion, no rules on how to treat our fellow humans, and around the world we lived as brutes until these beings came down from the cosmos and taught us a kinder and gentler way of life.

Manco Capac and his brethren lifted the Peruvians up and taught them agriculture, as well as how to build aqueducts, roads and cities, and the arts of spinning, weaving and other trades.

Manco Capac was sent to Earth by the sun-god Inti, a benevolent deity associated with the constellation Pleiades — a constellation that many believe hosts the home-world of the Nordic extraterrestrials.

Lucero stated that the bearded, white Indians of Gran Paytite were ruled by a descendant of Tupac Amaru who fled from the conquistador Pizarro. It was actually Tupac's father Manco II who fled from Pizarro and the brutal Spaniards to the safety of remote mountain villas, thus abandoning the capital city of Cuzco to the invaders. Tupac Amaru's family tree traces all the way back to:

- Pachacuti, for whom the city of Machu Picchu was built
- Manco Capac the first, who was sent to Earth as a teacher of mankind, and who founded the Kingdom of Cuzco
- Inti the sun-god
- Viracocha, in two branches of a family tree of deities and their descendants

Note that while Incas lay claim to these deities and the vast cities which the deities built, many phenomenal structures existed long before the Incas moved into them.

Prescott's 1904 *History of the Conquest of Peru* gave one such statement

regarding a temple in Pachacamac "that had been for ages a great pilgrim resort long before the Incas conquered that part of the country." This temple was up the coast from Nazca forming an uneven triangle with Nazca and Cuzco. Prescott stated that "judging from the strata of corpses below the temple walls, the structure may date back even to the days of Solomon's Temple," referring to the biblical King Solomon which Bergen's 2013 *Lost Islands* identified as a giant whose technology included a flying apparatus and a mirror in which he could see everything going on in the world, just as we do today with our computer and cell phone screens.

In Cuzco, the Temple of the Sun had a "great luminary which blazed in refulgent gold on the walls of the temple. The bodies [of deceased Inca rulers], clothed in the princely attire which they had been accustomed to wear, were placed on chairs of gold." Their skin was a dusky hue and their hair raven black, which indicates that these were not the original golden-haired builders of the great kingdom. Of course the Spaniards, as soon as they had the opportunity, stripped all gold from the temples, tearing away at the solid gold cornices and friezes, only to replace it with cheap plaster. The luminary on the wall was:

"… a representation of the deity, consisting of a human countenance looking forth from amidst innumerable rays of light… The figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones.

"It was so situated in front of the great eastern portal that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere encrusted…

"Every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary were of the same costly material, and a broad belt or frieze of gold, let into the stonework, encompassed the whole exterior of the edifice."

The Temple of the Moon was similarly decked out in silver instead of gold to portray the pale, silvery light of the moon.

What a travesty that the actions of the first European witnesses were to tear it all apart for the gold and gems, leaving the rest of us with mere words

to describe the wonders. We don't even have the benefit of high quality digital photos or videos to study, though we do have sketches. They destroyed our chance to study a period of history that included an extraterrestrial race living alongside humans.

Several eyewitnesses verified the opulence of the temple with its gold-encrusted walls, golden statues and thrones, golden gates, and a three-foot deep cornice of gold along the top edge of the outer walls.

Markham's 1872 *Reports on the Discovery of Peru* did give us an interesting clue to the possible identity of the original builders from a shrine more revered than all others. This shrine was dedicated to a fish-god whose name was even then lost in the sands of time, but which later took the name Pachacamac:

"When the Incas conquered the coast-city of the fish-god, they assigned to it the name of Pachacamac for some reason that has not been preserved, possibly on account of its size and importance…"

Adjoining the temple of the fish-god was the House of the Sun, situated on a hill surrounded by five walls. At the foot of the hill were storerooms full of gold, and convents for women. The building which contained the fish-god idol, or *devil* as the conquistadors called it, was on a terraced platform.

"Devil" is a catch-all word that Europeans adopted to denote any deity outside the Judeo-Christian religions, as with the fish-god and the deities of the oracles. It did not carry the same meaning as today of a singular, evil deity which we call *satan* or *the devil*. Bergen's 2014 *Age of Giants* shows that a single, specific person, being one of the fallen angels, was named Satanail. This Satanail led the rebellion of angels who thus became known as "fallen angels" for this rebellion. Satanail was his personal name, so perhaps it was from this one man that the whole concept of Satan arose.

As for the "devil's temple," two wide terraces separated the fish-god temple from the Temple of the Sun on the summit. The Incas built the Temple of the Sun as was their custom, and allowed the existing wooden fish idol to remain in its shrine below. Occasionally the fish-god idol was consulted as an oracle.

Thus it was concluded that prior to the arrival of Incas to the coast, the Peruvian natives worshipped a fish-god whose name was unknown even to the Incas in spite of its fame as an oracle. So renowned was this fish-idol, or

the deity that it represented, that pilgrims traveled from distant regions to visit the shrine. When the Incas took over they raised a temple to the Sun "on the summit of the hill commanding the city of the fish-god."

The "Underwater Cities and Mermaids" chapter of Bergen's 2019 *Fairies of Ireland* delves into the history of fish-gods in Ireland and Greece, exposing their true identity and how they came to be seen as half-fish. The fish-gods were Otherworlders in scuba suits, sometimes swimming down to underwater cities, other times coming to shore and taking off their "fish" suits to become ordinary men and women.

Markham named one of the oldest Peruvian gods as *Con*, the father of Pachacamac, the latter of which was one of the most revered deities of the Incas. This identity is considered a blunder among the Spanish writers:

"The legend concerning this Con has no connection whatever with any Inca people. The prefix *Con* is found in the names applied to sacred things by the coast people, and it lingered still longer in the valleys of Huarochiri.

"Its meaning is now lost but it belonged to the coast language. Thus, there was a god in Huarochiri called Coniraya, and the general name of all small stone idols in Huarochiri was Conopa."

So who was this Con? Was he the fish-god? Was he Connla, son of Conn, who sailed across the ocean from Ireland to an unknown location with a full-blooded Tuatha dé Danann woman as depicted in Bergen's 2019 *Lost Kingdoms of the Americas*?

Conn was the name of a celebrated High King of Ireland in 123 A.D., whose son Connla became king of a distant land whose geographical features match that of the River of Silver on the east coast of South America.

While that puts him 1,700 miles from Cuzco, when you factor in all of the other ancient Irish and Greek colonies in South America such as the Patanian Irish who lived in the Andes Mountains on the west coast, there may have been a kingdom of related deities which stretched across the entire continent. And it is not outside the realm of possibility that the name of a single deity was widespread, just as our gods and prophets are today.

Both Connla and his father Conn were of mixed blood, descended from the Tuatha dé Danann who came out of the heavens to Ireland. Best's 1903 translation of Jubainville's *The Irish Mythological Cycle and Celtic Mythology* gave a detailed description of their arrival:

"The Tuatha dé Danann alighted in the midst of a magical cloud which rendered them invisible, and when the cloud had disappeared, and the Fir-Bolgs [tribe] had become aware of their presence, the Tuatha dé Danann had already pushed on to the northwest of Connaught [a region of Ireland], and had raised the fortifications round their camp at Mag-Rein…

"'They affirmed, says one writer, that they came to Ireland on the wings of the wind. The truth is, adds this euhemerist, that they came over the sea in ships which they destroyed immediately after landing. But the most ancient tradition, as we have already stated, makes them come without ships, out of heaven."

"They had no vessels… No one really knows whether it was over the heavens, or out of the heavens, or out of the earth that they came. Were they demons of the devil… were they men?"

According to Jubainville, *demon* was a Christian term borrowed from Latin theologians to designate pagan deities, but the Irish had their own word to reference the Dananns — *siabra* — which loosely translates as "phantom."

Connla, whose physique matched the traditional Danann type with his tall majestic stature, golden hair, ruddy cheeks, and freckled neck, was offered a position of kingship in what may have been South America.

The amazing accounts of these Irish gods with their flying machines, self-navigating speedboats, cloaking devices, cloning technology, along with being a perfect match for the Nordic extraterrestrials which are seen even today, is explored in Bergen's 2019 *Fairies of Ireland*.

A Danann demigod named Lugh was revered not only in Ireland, but in several mainland European countries as well. In addition, Danann druids traveled extensively across Europe into what is now Russia. The distance between the River of Silver on the east coast and Cuzco on the west coast is no more than the distance traveled by these druids, and about twice the distance as Lugh's worship extended from Ireland.

It is indeed possible that Connla, arriving by ship at the River of Silver, was one and the same as the mysterious god Con of the Cuzco region in Peru, especially with the Tuatha dé Danann legends of merfolk and underwater cities to match the fish-god of Peru.

Markham's 1859 *Expeditions into the Valley of the Amazons* offered another mention of these revered beings. Francisco de Orellana sailed the

entire length of the Amazon River starting at Guayaquil in Ecuador, and took a series of rivers to reach the Amazon. He was in modern-day Peru when he encountered Chief Aparia who asked Orellana if he'd seen the Amazons yet. Aparia referred to them as *Coniapuyara*, which means "Great Lords." Compare Conia-puyara to Coni-raya, Con-opa, and Con — being three gods of the coastal Indians. These Amazon women were great lords and quite numerous compared to Aparia's tribe, and possibly related to the Irish gods known as the Tuatha dé Danann, or their Mycenaean counterparts.

Orellana did encounter the Amazons farther west, approximately 1,800 miles into his journey deep in the heart of what is now Brazil at the eastern edge of the region known as Amazonas, where he battled troops led by Amazon warrior women. This location was well within the ancient Country of the Amazones. Even the river itself was referred to as the "river of the Amazons," demonstrating its connection to these women.

Amazons and fish-gods were known around the world, spanning continents and unrelated religions. The Apocalyptic Book of Ezra, as shown in Charles' 1913 *Apocrypha and Pseudepigrapha of the Old Testament*, described Ezra's futuristic vision of a man which came up "out of the heart of the sea" and then "flew with the clouds of heaven."

Like many other extra-biblical texts, this book is not found in standard bibles, a fate which befell books with controversial passages. Thus the concept of a "fish-god" or sea deity appears to have existed in Judeo-Christian texts as well.

Bergen's 2019 *Fairies of Ireland* compared several of these fish-gods including the Babylonian god Oannes who was half-man and half-fish. He came up out of the sea each day to teach men, and returned to the sea at night. His description was more of a man wearing a fish costume than a man who was actually half-fish, though seal costumes were much more common and resembled our modern diving suits.

The Peruvian fish-god was ancient even to the Incas, and South American history was already in the process of being erased when the conquistadors arrived. As the Incas expanded outward, their religion overwrote whatever came before such as worship of the fish-god. While they did indeed build some of the grand cities which take their name, equally grand cities existed *prior to* the Incas which even the natives couldn't explain, such as Pumapunku with its pre-fabricated H-blocks.

Ranking's 1828 article, "Origin of the American Indians," claimed that

no history or tradition worthy of regard existed in any part of America when discovered by Columbus, prior to the 6th century when the Toltecs and related nations of Anahuac arrived, and that "south of the line" no annals existed prior to the mysterious appearance of Manco Capac in 1283 A.D.

This date coincides with the Colombian artifacts which perfectly represent airplanes. Ranking supposed that the Toltecs originated in Asia and then migrated to Africa and North America, based on a theory that the Tartars (or Tatars) migrated to America between 544 and 1283 A.D.:

"The arrivals of the Tartars in America in considerable numbers from 544 to 1283, the earliest and the latest dates recorded, are sufficient to account for everything of any importance that is yet known with regard to America."

He also named the Moguls as taking part in this migration, but failed to take into account that a mysterious race of extraterrestrial deities set up colonies around the world during the Bronze Age — deities who served as teachers, as opposed to humans who conquered and plundered.

Cuzco's history is full of ancient deities or devils, and they communicated with humans long after they distanced themselves to allow us control of our own destiny.

In his 1912 article, "Search for the Last Inca Capital," Professor Hiram Bingham said that a *devil* resided in a spring under a huge white rock near Vitcos, about 65 miles northwest of Cuzco. This devil was chief over a "legion of devils." The natives must have revered these devils because a "temple of the sun" had been erected over the spring to become a "very sacred shrine." This temple drew Indians from the entire region.

Markham's 1907 translation of *The Execution of the Inca Tupac Amaru* and *History of the Incas* dated these oracles back to the era of Manco Capac when each Inca chose an idol or demon to become his companion and oracle. Every sovereign Inca had a "familiar demon or idol" referred to as a *guauqui*. Even Manco had one of these personal oracles, being an Indi or Ynti that he chose for this purpose.

Indi is sometimes translated as a sacred, falcon-like bird, and other times as the Sun-god Ynti. Whatever its nature, this enchanted bird was handed down through several generations after Manco Capac. His descendant Mayta Capac told us what happened when he opened the container which held the oracle:

"Desirous of seeing what his predecessors had guarded so carefully, he opened the hamper saw the bird *Indi*, and had some conversation with it. They say that it gave him oracles and that after the interview with the bird, he was wiser and knew better what he should do, and what would happen."

Was this oracle some sort of communication device, similar to our satellite phones today? Did it open a direct channel to the extraterrestrial deities themselves, who lingered near their charges on Earth during this developmental period in human history?

The gods did not leave instantaneously — they faded gradually into the background, unseen but accessible, just as the Tuatha dé Danann of Ireland were said to have moved inside hills or underground, making occasional appearances among their charges, but no longer overtly involved.

We explain the life-sized statue oracles by assuming that "some Indian" hid behind "the oracle of the devil" to answer questions, though this wouldn't explain Manco's portable oracle. Nor would it explain the oracle found on the Greek ship Argo, being an image of the goddess Athena carved out of oak and fixed to the prow of the ship.

When Atahualpa consulted an oracle statue and didn't like its reply, he sent soldiers to destroy the oracle. When the soldiers approached the oracle to demolish it, "an old man aged a hundred years came out, clothed in a dress reaching down to the ground, very woolly and covered with seashells."

He was the priest of the oracle, probably versed in that secret whistling language by which some oracles communicated. Atahualpa cut off the old man's head. In essence, he "shot the messenger" as we'd say today. The oracle's great sin was to prophesy that Atahualpa would soon come to an unfortunate end, which he did.

These oracles sometimes replied in a whistled language which the priest of the oracle translated, and this whistled language was a hallmark of the Gentry from Africa to Ireland to Europe to the Canary Islands, as shown in Bergen's 2019 *Greek Gods of Africa*. The Nordic aliens who visit today also use a whistled language, so the old man was probably just a translator.

Wilkins' 1947 *Mysteries of Ancient South America* spoke of a mystic white stone known as *Iuracrunu* which was housed in the Sun Temple of old Cuzco. This stone seems to have combined the functions of an oracle with that of a crystal in which visions and pictures were seen, reminiscent of the magic mirrors described in Bergen's 2013 *Lost Islands*. These magic mirrors

functioned similar to computers and the internet today, allowing the viewer to see events occurring around the world in real-time.

Besides having oracles with which to converse directly with the deities, another feature of these extraordinary Peruvian cities was in having a second city underground, or tunnels through which one could travel unseen. These tunnels were as extensive as Inca Road itself.

The subterranean roadway from Cuzco to Lima extends for 380 miles, and from Lima into what was Bolivia in 1868 spanned about 900 miles. That's like having a tunnel from the east coast of the United States all the way into the Midwest. Such a tunnel would have spanned the entire states of Virginia, Kentucky, Missouri, and half of Kansas.

Throughout the world, these beings were often represented as living underground, and we've unearthed amazing underground city-complexes, particularly in Turkey. Whether this was a preference to accommodate their physical needs, keeping in mind that they came from another planet, or whether it was for protection against us barbaric humans, we can only speculate.

Toward the end of their epoch in Ireland, the Tuatha dé Danann moved underground, and even today many hills are referred to as "fairy hills." Even during their active reign underground cities existed, often as a private residence in addition to one aboveground, whether underneath the public residence or elsewhere. Cherokee Indians had similar legends.

The Peruvian tunnel intersected a royal tomb which had two cunningly arranged doors. We've adopted a bad habit of identifying every old structure as a "tomb" — from the pyramids of Egypt to the underground tunnels of the Incas. There is no logic whatsoever in assuming that the grandest structures in the world were all built just to house dead bodies. They may have later been used for such a purpose, but the original purpose would surely have represented the living, and not the dead.

The Peruvian "royal tomb" room consisted of two enormous slabs of carved stone, pivoted to turn and close so tightly that one could not see the faintest sign of a crack or joint. You could only determine their position by reading secret signs on the sculptured walls of the royal subterranean mausoleum.

One of these invisibly hinged, pivoting slabs, was cleverly sculptured to conceal the southern mouth of the branch of the tunnel that led to Lima. The other masked the entrance to the Bolivian tunnel which is now located in

Chile.

It is also possible that a fake tomb was created to hide the existence of tunnels so that invaders such as the Europeans would believe that they'd reached a dead end and turn back. Clearly this was an underground highway, constructed not only for movement unseen, but for protection against pursuit — and a similar structure exists in the western United States.

Bergen's 2014 *Ancient Aliens and the Age of Giants* describes in great detail an underground complex with "gigantic doors of solid rock" which "swung on hidden hinges, set up with some form of counterweight that allowed you to move the door with one finger." We found giant mummies, immense quantities of gold, and advanced technology in the Death Valley complex.

The conspiracies surrounding this complex make for an incredible tale, and today the region which accesses the underground complex has been taken over by the U.S. military. *The Age of Giants* exposes its connection to Area 51 and the 1947 Roswell UFO crash.

What are the odds that two massive underground complexes with pivoting stone doors existed 4,500 miles apart — one in North America and the other in South America? Such a discovery gives further proof that these amazing beings truly did colonize the entire world and not just one localized region.

Exceedingly tall extraterrestrials of human appearance came down from the stars with golden hair, red hair, and white hair. They assisted us, and then they disappeared. They did not remain to conquer or control us, instead they provided the tools of knowledge and then left us to our own free will.

Today, a similar race which we refer to as Nordic aliens is still visiting Earth, perhaps to keep tabs on the humans they once assisted, watching in fascination to see where our free will, imaginations, and intelligence leads us.

Human beings are in full control of our destinies on planet Earth. We determine everything from resource allocation to cleanliness. We decide whether to protect the lakes or pollute them. We choose whether to preserve wildlife, or eradicate it. We choose, each and every one of us, whether to treat our neighbors with kindness, or with hatred.

If one man whacks another over the head for a $10 bill, or goes around raping, robbing, murdering, invading, or just spewing ugliness and hatred, one cannot help but to look back to the origin of the human race — to that backwards primitive with his shriveled and withered heart, throwing his

neighbors into a stew pot for dinner, or grabbing the nearest woman to have sex with, even if it was his own daughter. Our own ancestral legends say so, describing our horrific deeds with gruesome detail.

The Nordics came down to lift us out of that place, to better our lots in life, to teach us decency and productivity. Think of the sorrow that our benefactors must feel that even after thousands of years, the beast within us still reigns strong.

Even when survival is not an issue, an act as simple as leaving a comment on the internet becomes a weapon designed to tear down another human being rather than lift him up and give him hope. Which approach inspires you to do better? A boss who yells at you for doing Wrong? Or a boss who smiles and takes you under his wing as if sharing a big secret when he shows you a better way? It is within each of us to choose which approach to take in our dealings with others, and that decision spreads out across the world like a ripple in a pond.

That's what religions try to teach us, that our words have the power to create or destroy — literally. Each of us creates a mini-world that we carry everywhere we go, as our own personal sphere. Some carry joy and laughter. Some carry anger and hatred. Some leave a room better than they found it. Others just use and abuse, leaving the mess for somebody else to clean up. Only by teaching our children to bring light into the world, will the world move towards a place of light.

One thousand people coming together in goodness and light will create a neighborhood that anybody would want to live in. One thousand thieves and liars and crooked souls can wither a neighborhood and kill the joy. Our benefactors taught us that, while leaving us with the free will to choose our own paths.

They came to this world and found a race of thugs and cannibals. They took us under their wing to show us the path of light — hoping for each and every one of us, individually, to choose a path of benevolence toward others, including strangers. They even tested us, posing as humans in the hopes that we'd "entertain angels unawares."

(CAB) Hebrews 13:1-2 — "Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Nor did they mean for us to work on behalf of another man, so that

another man might live and eat and partake of the benefits of society without contributing to it. The concept of brotherly love has been grossly misconstrued to guilt people into giving up the fruits of their labors to someone else. Bergen's 2019 *Fairies of Ireland* includes the teachings of these benevolent beings while grooming men to be good kings. Manannán mac Lir said that there are three types of people in the world:

- The man who receives more from the world than he puts into it, he is the worst of the three.
- The man who gives more to the world than he receives, he is more liberal than he can afford.
- And the man who gives and takes in equal shares, he is liberal according to his means.

That is the legacy which they gave to us. All the rest — the pyramids, airplane artifacts, aqueducts, roadways, and grand stone cities — stand as proof that these beings existed in the flesh and blood, but the truest legacy should live in our hearts, not just in the forgotten words of history.

Cuzco, Nazca, Machu Picchu, and Gran Paytite are just some of the more famous of the ancient cities and monuments built by the mysterious Nordic deities. Even today, archeologists are finding more of the great prehistoric highway system known as Inca Way, estimated to be tens of thousands of miles long, much of which has been covered over with jungle growth.

This prehistoric road system connected cities in the countries of Peru, Bolivia, Ecuador, Colombia, Chile, Venezuela, Argentina, and Brazil if you take into account ruined cities such as the city of Kyphiz whose roadway was surely built by the same civilization. The Incas themselves spoke of an elder race which left behind roads and cities, and this elder race appears to have colonized the entire South American continent. We still haven't mapped it all out, and probably never will.

The legend of Gran Paytite is still shrouded in secrets and conspiracy theories, according to Italian archeologist Mario Polia, who is also an anthropologist, ethnographer, and historian who specializes in religions. In 2001, Polia discovered a report in the Roman archives of the Jesuit missionaries, written around 1600 A.D. by missionary Andrea López.

Father López spoke of a city which the natives called Gran Paytite —

one of the most sought after mythical cities in South America — though López did not visit Paytite personally. He wrote about the native lore regarding a city hidden somewhere deep in the jungles, whose walls were covered in gold leaf.

The distance given from Cuzco is approximately 2,800 miles, which extends far beyond the current coastline if one were traveling due east. López either misinterpreted the distance, or his attempts to convert Peruvian distances into their European equivalents failed. Either way, it means that Paytite could have been anywhere on the continent.

The natives described Paytite as being so abundant in gold, silver, pearls, and precious stones, such that even pots and pans were made of precious metals. Its citizens were skilled in metallurgy, monumental architecture, and they possessed a highly developed political organization.

Paytite was populated by men as white as one might find in Norway, and after their conversion to Christianity, the king built a church with blocks of solid gold and precious gems. Polia considered this to be proof that Paytite existed, and that the Vatican was clearly aware of both its existence and location but that they were keeping the information secret to avoid a gold rush that would destroy the city.

We've lost far too many archeological marvels in gold rush regions when the quest for gold becomes more important than protecting artifacts of archeological and historical value.

Where the López testimony related second-hand narratives, we do have first-hand descriptions of an ancient city with deep local history in Bergen's 2019 *Lost Kingdoms of the Americas*, which demonstrates beyond a doubt that the ruins of cities as wondrous as Paytite do indeed exist in the jungles of South America.

You won't find a list of known pre-Columbian ruins in Brazil as easily as are found in Peru and elsewhere, and yet the conquistadors and their brethren wrote about splendid Brazilian cities that existed, and probably still do, hidden away in remote regions that are virtually unexplored.

Legendary British explorer Percy Harrison Fawcett believed so strongly in these lost cities of an advanced civilization, that he set out in 1925 to find evidence. His mission: to find the lost City of Z, as he called it, and like so many others throughout the centuries, his expedition disappeared without a trace.

These lost cities were hidden in some of the most dangerous regions on

Earth — so dangerous that most archeologists have concluded that no civilization could possibly have existed in such hostile environments except for a few primitive tribes.

Thousands of explorers, gold seekers, archeologists, and adventurers such as Fawcett went into the jungles — and few made it back out, giving rise to the name "the green hell." And yet, the legends suggest that somewhere in the jungle, we'd find the ruins of an ancient civilization that was built by tall, Nordic men and women who came down from the stars, and whose era predated the empire of the Incas.

As for the Amazon warrior women, the reverends Kidder and Fletcher in their 1857 *Brazil and the Brazilians* asserted that the stories brought back from the Orellana expedition were "generally believed to have been deliberate falsehoods, fabricated with the idea of giving consequence to the voyage." It was unthinkable that a troop of Amazon women who fought better than men actually existed, so the truth was debated for centuries with the narratives picked apart at every opportunity.

Legends of El Dorado were also disputed under the assumption that the natives made the whole thing up to send the conquistadors on their way as quickly as possible, moving them quickly along the river for the safety of one's own tribe.

The reverends later admitted that "modern investigation… has proved that the veracious frade [or friar] apparently spoke the truth." They avowed that the inhumane treatment given to the natives by the conquistadors were driven by avarice disguised as adventure. Troops of slave-hunters initiated cruel and desolating wars against the natives, instigated by the lust for human plunder:

"Scarcely did her footsteps touch the shores of the New World, ere they were bathed in blood. She commenced her work of desolation in the fair islands of the Caribbean. She caused the din of arms to resound in the primeval forests and aboriginal cities of the continent. She scaled the Cordilleras and laid waste [the] savannahs upon both the Atlantic and the Pacific shores.

"Among the bloodthirsty and cruel men who stood forth as leaders in the work of conquest and plunder, Gonzalo Pizarro, the brother and associate of the conqueror of Peru, was second to few, if any. His talents may have been less, but his daring and cruelty were greater…

"Every tribe with which they met was interrogated about [the fabulous city of] El Dorado, and when unable to give any intelligence of it, they were put to torture. Some were even burned alive, and others were torn to pieces by bloodhounds which the Spaniards had trained to feed on human flesh."

The natives may not have been able to fight back, but the jungle took its vengeance on the conquistadors in their stead. When the monsoons came and rotted the clothing of the soldiers, who could neither make nor find shelter, their provisions ran out.

First they devoured their dogs, and then they slaughtered their horses for food, and all the while the slaves which they'd secured with irons died off at an alarming rate. With the dogs and horses all dead, the soldiers were forced to boil the soles of their shoes and then their leather girdles (a form of body armor) in the hopes of gaining nourishment.

These are the men whose names came down through history as the greatest of the adventurers and explorers, while the natives who lost everything in these invasions were labeled "savages" and "cannibals." One might ask who the savages truly were, and it explains why we are so frightened of extraterrestrial contact — we're afraid to look in the mirror.

Our first instinct is to assume that aliens will treat us the same way that we treat one another — a chilling prospect indeed considering that "exploration" often involved enslaving those whom we came into contact with. We weren't interested in learning about other races, we were armed robbers and criminal thieves looking to loot somebody else's cities.

Markham's 1859 translation entitled, *Expeditions into the Valley of the Amazons*, also described what the conquistadors witnessed as they traveled to and through Amazon country.

Orellana's journey along the Amazon included stopovers at several villages which the conquistadors "took possession of," in spite of the natives' attempts to defend themselves. The conquistadors would linger in the villages long enough to rest, eat the food, and reprovision from food which the Indians had stored up for themselves. In one village "the Indians resisted," but the Spaniards "entered it and found plenty of provisions." That's called breaking and entering, and armed robbery, crimes which in our society would land you in prison.

One village featured a country house stocked with earthenware jars, vases, and brightly colored glass goblets whose patterns resembled drawings

and paintings. Curious wooden idols depicted gigantic humans "with wheels in the fleshy part of the arms." These items came from the interior, along with large quantities of silver and gold. Two highroads branched off from the village, but Orellana did not explore the beyond because it was not advisable to stay ashore overnight.

Farther on they came to a "great village with many suburbs" and beyond that, a village where Indians defended themselves with large shields. The Spaniards entered the village anyway and supplied themselves with food. Another village was protected with a wooden wall and the men forced open a door to loot that village for provisions.

They continued on down the river until they captured an Indian, the one who warned that they were in Amazon territory. Here they found a house full of feathered dresses in all colors as if used for ceremonial dances.

All along this stretch of river, Indians shouted from shore, and on the 7th of June they landed at a village where they met with no resistance, and nobody was there but women.

The soldiers decided to linger overnight because it was the eve of the Corpus Christi festival, that being a holy day celebrated by some Christians whose name translates as "the body of Christ." But the holy man did not spiritually accompany the conquistadors during their raids. When the men of the village returned from working the fields, the soldiers overtook them as well.

The next large village served as a warning to the Spaniards because it was adorned with "seven gibbets with men's heads nailed on them." A gibbet can be anything from a hanging gallows to an impalement stake, generally used to display the dead or dying bodies of executed criminals or enemies, a practice that also extended across Europe, the Middle East, and Australia. The conquistadors dubbed this "the province of the gibbets." From this village, paved roads lined with fruit trees extended outward to places unknown.

The warning of the gibbets was ignored and another village was looted, this one supplying the Spaniards with maize, turtles, turkeys, and parrots from the native stores. Well-provisioned and needing a rest, they settled on an island and set about to question an "Indian woman of intelligence" whom they'd captured.

From her, they learned that the interior was populated with men like the Spaniards, meaning white men, along with two white women. This was

interpreted as being another party of conquistadors as opposed to a native population. Imagine their surprise when they finally encountered the Amazon warrior women themselves, leading a troop of men in battle.

By all accounts, it is possible that the European invasion of South America caused the annihilation of not only the native Indians, but their tall, white chiefs whose lineage might well have come down from the star people themselves. That's what happens when you kill first and ask questions later — you lose out on the rich history of a nation, and the extraterrestrial history of the world as a whole.

Even if the conquistadors had accepted the unusual chiefs as being descended from the local deities, they would have killed them off with an even greater vigor because their very existence blasphemed the god of the Christians.

What if these chiefs were descended from the fallen angels of Christian lore? This again would have ensured their demise. Any teaching that portrays them in a positive light is considered the work of the devil, an evil to be obliterated at all costs. That's what we've been taught to believe, whether true or not, and it could prove to be our demise not to revisit history for a more accurate picture.

In this series, we've shown that historical texts were altered at the hands of humans with an agenda. Archeologists have discovered ancient texts such as the Dead Sea Scrolls, and so many others which fill in gaps of knowledge created by destroyed and altered documents. If we look beyond a single religion to the vast body of literature that our ancestors left behind, all the way back to Egyptian and Sumerian narratives carved in stone, we discover truths that have been hidden from us by men who valued personal power over truth.

Perhaps they truly believed that they were doing the world a service by rewriting history to reflect something radically different than what actually took place. Perhaps they did not believe that ordinary men and women could handle the truth of our own history. One could give them the benefit of the doubt.

Laying blame serves no purpose when the only truths that matter are the truths long hidden, but which are now resurfacing as we discover more and more evidence of the ancient activities of these visitors from the stars. If we focus on past human wrongs, we will not move forward into a new age of extraterrestrial knowledge. The past is a stumbling block because it hinders

us through the raw emotions it elicits. Only by letting go of past mistakes and focusing our thoughts and energies on a better future can we move forward to become a celestial world of enlightened beings:

"You become what you think about all day long."

That is the key to success: focus on *what we want*, not on *what we don't want*. Wasting time agonizing over what we don't want or regret is powerful enough to bring all of that negative energy to fruition, and create the very thing we are trying to avoid.

"I can" is more powerful than "I wish I could," because it moves you into the "how to make it happen" stage. But the most powerful of all is "I don't want…" because the Universe hears only the thing that you DON'T want, and your emotions power that thing into existence. If you say "I want to be skinny," the Universe hears "skinny" and energizes that word. If you say "I don't want to be fat," the Universe hears "fat" and the results are not what you had in mind. Agonizing over the past works the same way, we give power to the very thing that we despise.

The same holds true for mankind's future in the great cosmic neighborhood. If we want to live in a Star Trek universe, our thoughts and imaginations should envision it. By mucking ourselves into a never-ending parade of "evil aliens take over the world" movies, we fuel the fear and dampen the energy that would have made a bright future possible.

The power of imagination is what moved the conquistadors to push past all fear, to return to frightening shorelines where they watched their countrymen get eaten by cannibals, and to brave the dangerous Amazon River in search of golden cities.

These excursions were fueled by rumors of cities paved with gold like the ones they'd already looted along the coasts — whose walls were sheeted in gold, and whose halls were adorned with golden statues. Once they'd stripped everything they could from the cities with easy access, greed kept these men wanting more… more… and even more.

The Search for El Dorado

No city was more sought after than the legendary El Dorado, as if somehow this city and its corresponding empire held more gold than every other looted region.

Nery's 1901 *Land of the Amazons* spoke of an inland "white sea" whose waves rolled over sands of gold and beaches of diamonds, which were probably crystals. The city itself boasted stone palaces riveted with silver, and roofs tiled in plates of gold. The king was called "the Golden One" or *El Dorado* because "his body scintillated with golden sequins even as the sky with stars."

Van Heuvel's 1844 *El Dorado* is a treatise on the truth and mythology of this extraordinary legend such as the eyewitness testimony of Juan Martinez, who was condemned to be executed for a military blunder.

He was the munitions master for conquistador Diego de Ordaz, and under his watch a store of gunpowder caught fire. The penalty for this infraction was death.

Martinez was a favorite among his shipmates and they didn't want to let their friend die for a mistake, so they saved him in the only manner available to them — they put him in a canoe and sent him downriver in secret.

When the natives found this strange white man, the likes of which they'd never before seen, they carried him from village to village to show him off, and finally to the capital city of Manoa much as we did when kidnapping giants to show off to our kings and queens in Europe. Human nature knows no boundaries.

Martinez was well taken care of though his freedom was restricted. They kept him blindfolded for much of the journey to prevent him from discerning the route.

He remained in Manoa for seven months and was then released with an escort back to the river to rejoin his own people, along with as much gold as his escorts could carry, but as soon as they reached the shores, "borderers" robbed the party of all its gold except for two large gourds filled with "beads of gold curiously wrought."

Martinez traveled the Orinoco River to Trinidad on the northern coast, and from there made his way around the Caribbean Islands to Puerto Rico, where he died.

On his deathbed, Martinez recounted everything that had taken place since leaving the Ordaz expedition and it was duly copied down and stored in the chancery, which refers to an office presided over by the government or the Church as a repository for official documents.

Martinez coined the term *El Dorado* to describe the city of Manoa for a festival that he'd witnessed there during which the Emperor and his cronies were coated in gold dust:

When the Emperor caroused with his captains and tributaries, those who pledged or acknowledged him had their bodies covered over with a kind of white balsam called *Curcai*, and certain of his servants blew gold dust through hollow canes upon them until they were all shining from head to foot. And thus adorned, they sat drinking by twenties and hundreds, and continued so sometimes for six or seven days together.

And from witnessing this, and for the abundance of gold which he saw in the city — the images of gold in the temples, the plates, armors, and shields of gold which they used in their wars — he called it *El Dorado*.

Martinez described a city laid out with streets and squares and solid structures — a magnificent city. This account has been called into question, not because the city didn't exist, but for people hearing the story second-hand and arguing its merits, all except for the abundance of gold and golden artifacts — that was never in doubt.

Scholars who'd never seen El Dorado picked apart the narrative, alleging that his contact at the chancery conspired with the Spaniards to revise the narrative to make El Dorado sound more grandiose than it actually was.

Skeptics took issue with the name *El Dorado*, whether it applied to a magnificent city, or an orgy of gold-dusted revelers, or a single man dusted with gold. They refused to acknowledge that such a "rich and magnificent city" existed.

That a tribal king might be dusted with gold in this manner was accepted, while all the rest was considered a fantasy of imagination by the wishful thinking of explorers:

"Reports being spread among the inhabitants of those provinces of a king or priest whose body every morning was anointed and then covered with gold dust, and at the same time that the country which he governed abounded in

gold — the name of El Dorado, signifying in the Spanish language 'the gilded' or 'the gilded king' — was applied by them to the whole region. And when their minds were inflamed by these reports by the mere force of imagination, a city was created in which this gilded king resided, with his palace and other stately edifices sumptuously decorated with gold."

Thus it was assumed that Martinez witnessed the gold-dust event, but not a magnificent city, the latter being inserted into the narrative by the governor of Trinidad. Manoa was just "a collection of rude Indian habitations" as "confirmed by a contemporary witness." Of course this assumes that the witness visited the same city that Martinez was blindfolded and taken to so as not to be able to find it again.

Manoa, or El Dorado, was on the western shore of Lake Parima, a lake which no longer exists so its location is as much of a mystery as El Dorado. However, the familiar city of Manaos where the Amazon River branches off into the Black River may have been confused with Manoa by later editorialists. After all, Martinez wouldn't have been blindfolded if the city was at the juncture of the Amazon River. He'd been taken from the Amazon River inland through several villages before reaching Manoa, and while there is a lake about 100 miles north of Manaos, it does not correspond to Lake Parima.

Just as we dress up in ball-gowns or disco outfits with sequins and shimmery fabric, and adorn our faces with eyeshadows of bright blue, purple, or glittery gold, and sometimes even sprinkle glitter in our hair, the natives of South America did the same during their festivals.

Van Heuvel wrote that natives arrayed themselves for the festivities, all decked out with a profusion of gold and feathered ornaments. They painted their entire bodies with colorful squares and other figures, symmetrically arranged, and stuck bird feathers onto their skin. From a distance they appeared to be clothed "in a suit of figured satin."

In the region of Lake Parima, natives painted themselves with broad stripes of arnotto, a reddish-orange dye made from the fruit or seeds of the lipstick tree, over which they added "spangles of silvery mica."

These festivals often accompanied a business assembly, and "once every third year" chiefs would come from every direction, sometimes traveling for days to engage in a 10-day festival. We described the excessive drinking that took place, but combining state affairs with public festivals was a common

theme among the Otherworlders of Ireland, as described in Bergen's 2019 *Fairies of Ireland*. As part of their triannual festivals, the legislature met to revise laws, assess taxes, settle legal cases, and document important events as well as genealogies for permanent record.

Is it a coincidence that Amazonian natives met once every three years just as the ancient Irish did? Were the same star people responsible for instituting triannual gatherings in which to conduct business, while having fun at the same time, and bringing diverse tribes together in joy and laughter?

North America had its own version of these rituals. In Nootka Sound where the state of Washington borders Canada, Indians painted their faces with red ochre, and for special occasions their whole bodies were painted "a bright red color over which they strewed a shining sand." Perhaps the term "red man" came not from skin color, but for the habit of staining or decorating one's body.

During his travels in the Americas, Columbus saw personal adornments similar to those described in El Dorado in which Indians were decked out in more gold and precious gems than the richest women in Europe. Men and women were draped in bracelets, necklaces, nose rings, finger rings, lip rings, earrings, as well as crowns of gold, pearls, and colored gemstones.

Van Heuvel quoted Sir Walter Raleigh and historian André Thevet regarding the Indians of Guyana, Venezuela, Moraca, Paria, and the Amazon region of South America. Moraca would either refer to the Maracas Valley in northern Trinidad, or to the Maracá region about 70 miles northwest of Boa Vista in Roraima, Brazil. Paria was the coastal area near Trinidad.

The governor of Trinidad amassed quite a hoard by trading with the Indians, acquiring a great store of gold plates, eagles of gold weighing as much as nine Troy ounces each, images of men, birds, fish, and other ornaments molded from gold, all of which came from the Parima region — the very place where El Dorado was alleged to exist. Regarding the vast quantity of golden plates, van Heuvel wrote:

"These gold plates, thus hung up before the houses in Manoa, have perhaps originated the embellishment usually introduced in the descriptions of El Dorado before it was entirely discarded as imaginary and fabulous — that the roofs of its houses were covered with 'tiles of gold.' The equivocal meaning of the term, gold plates, may have occasioned all the illusion."

The Mycenaeans roofed their buildings with terra-cotta tiles, so the concept of a tiled roof could be additional proof that the deities of South America were the same as the deities of Mycenaean Greece.

As for El Dorado, perhaps we never found the city because it had been dismantled, just as so many other cities had been dismantled. Bergen's 2019 *Fairies of Ireland* spoke of a castle which, during a war, was dismantled block by block. Each soldier was required to carry away one stone to prevent the enemy from rebuilding. Also, building materials were repurposed for new building projects. Why pay $1,000 for a stone statue if you could pick one up for free in some abandoned ruins? Why buy truckloads of stone blocks when they were free for the taking?

Scholars do not even agree on the location or existence of Lake Parima — a lake that appeared on several old maps of South America — and this lake was the key to finding El Dorado.

Having a map did not guarantee that you'd survive long enough to find the city, especially when the lake itself was as elusive as the cities on its shores. Several maps placed it in Guiana, north of the Amazon River and northwest of Brazil whose boundaries were considerably smaller than they are today.

In 1674, Frenchmen John Grillet and Francis Bechamel set out to find Lake Parima "and the many cities said to be situated on its banks, and reputed to be the richest in the world." They hoped to find the Orejones who wore clothing made of fine cotton in colored threads, large coats and crimson hats.

The Orejones constructed the city of Macureguarai or Macurewarai in the plains of Guyana — a country that bordered Brazil on its northern edge. Houses rose up with rooms one over another, meaning that the houses were storeyed. As in El Dorado, they fashioned plates of gold as well as golden images of men, beasts, birds, and fish, just as were manufactured in Cuzco.

Blaeu's 1635 map of Lake Parima showed a region called *Muchikeri* bordering the lake, inside which the city of "Manoa, ó el Dorado" stood on Parima's northwestern shore, with the city of Macurewarai at the foot of the mountains to the north. Sanson's 1656 map showed a Macuregwara or Macurewarai as bordering a smaller lake north of Parima, across the Wacarima Mountains.

This is clearly the same city attributed to the Orejones under one of its alternate spellings. If these are the same Orejones who fled from Cuzco, it shows how far they traveled in the hopes of escaping the cruel conquistadors

— well over a thousand miles — the equivalent of traveling from Mexico through the United States into Canada.

Élisée Reclus, in his 1895 *Amazonia and La Plata*, spoke of a strange, reclusive people who lived in this region, a description which is echoed in the 1898 edition of *American Anthropologist*. Their "ethnical stock" and language was a complete mystery. They were known as the Oyaricoulets or Oyacoulets who lived north of Lake Parima in the valley of the Itani, which flowed through the Awa to the Maroni River.

They had white skin, blue eyes, and long, blond beards. They were not simply a colony of "whites keeping aloof from their European kindred… these Oyaricoulets were like the other Indians" in their lifestyle and habits, except that they were white Indians with light hair and blue eyes.

Across the lake from Macureguarai were the Awarawaqueri peoples — a name that Europeans could easily have mangled into Oyaricoulet:

Awa-rawa-queri — (Owa-rawa-kweri)
Oya-ri-coulet — (Oya-ri-koolay)

Were they remnants of this lost ancient race? Or were they an offshoot of conquistadors who went native? Could they have been the Orejones who fled from Peru? We'll never know for certain, but they did live within 300 miles of Lake Parima, and even closer to the valley between the lake and the mountains which protected it where El Dorado was nestled.

Xarayes and Parima — Mythical Lakes of the Gods

The Orejones were lords and soldiers of the Inca Empire who fled after King Atahualpa was executed by the Spaniards, and *Orejones* appears to be a title rather than an ethnicity. These Orejones took to the rivers from the Urubamba River to the Amazon, Orinoco, Maranon, Ucayali, and other rivers, scattering across the inland regions to strongholds that probably already existed. One such place was Lake Xarayes in the Matto Grosso region of Brazil, about a thousand miles east of Titicaca — with Xarayes being another of those mysterious lakes that seems to have since vanished.

Considering that the Gentry had the power to dam up rivers and create lakes much as we do today, perhaps that's why these lakes are so hard to find. A man-made lake will exist only as long as the dam that created it holds strong.

An alternate explanation is that the lakes only existed during the rainy season, and then dried up the rest of the year. That's an explanation given for Xarayes in the old encyclopedias, though its location is given as the province of Los Chiquitos in central Bolivia, about half the distance as Xarayes in the Matto Grosso, showing that scholars do not agree on where this lake was located any more than they agree on the location of Lake Parima.

An unrelated legend demonstrates how important this lake and its islands were before the Europeans barged into South America, because the conquest and its subsequent migration wasn't limited to Spaniards. Fortune hunters poured in from all over Europe, including Portugal and Holland, as gold fever spread across Europe like a wildfire after the first ships came back in the 1500s laden with South American gold.

The Chiquitos legends of Lake Xarayes included an island in the center of the lake — a beautiful, fertile island known as the Island of Paradise. The Orejones took refuge in Paradise after the conquest of Peru, though the legend was later declared to be Spanish embellishments of Indian legends.

Most accounts placed Xarayes and its Island of Paradise in the Matto Grosso region of Brazil, far beyond the Chiquitos province of Bolivia. Old maps placed Lake Xarayes on the Paraguay River — a river which is accessible from the River of Silver. The Paraguay River winds northward through the region of Matto Grosso do Sul, to Matto Grosso proper.

The river itself is in the center of a region dotted with lakes which could

once have been one very large lake, and a 1747 Bowen map showed marshy regions adjacent to Xarayes as if the water level rose and fell. The lake itself was labeled a *morass,* which refers to swamplands and marshes.

Giovanni Petroschi's 1732 map of the Jesuit province of Paraguay showed an island labeled "Orejones" in the middle of Lake Xarayes. If the Chiquitos and Paraguay lakes are one and the same, then the island of the Orejones was also known as the Island of Paradise.

The assumed identity of the Orejones has changed through the centuries, the original referring to the flight of the Incas out of Peru during the invasion of the conquistadors.

A similarly-named people were described in a 1921 travel article, but these were not the lords and nobles of a great nation — they were the most primitive of tribes. These Orejones stood over 6 feet tall and had eyes similar to the people of Mongolia in Asia, which in turn are reminiscent of the people described in the "Goggle-Eyed" chapter of Bergen's 2019 *Moon-Eyed People*.

That's how legends disintegrate: Original colonies die off and other peoples move into the region and take up the name. Descendants with diluted blood carry the names of their ancestors but bear little resemblance to the patriarchs, either in mannerisms or physique. Grand cities are dismantled and their pieces repurposed. With each century that passes, a region and its people change so radically that in just a few hundred short years, nothing is left of the civilization that once was, allowing skeptics to debunk legends of an elite civilization that anciently ruled over South America and served as teachers to mankind.

Whether you acknowledge the Orejones as being Inca lords or a primitive tribe, neither are credited as being the original builders of these grand cities. They simply came along later and took up residence, sometimes building new structures on top of the old ones.

Lake Xarayes wasn't the only lake associated with the Orejones and Incas — Lake Titicaca played a key role in Inca legends, and this was the lake where archeologists found evidence of pre-Inca palaces, towers, terraced fields, domesticated animals, and domesticated crops.

Titicaca was associated with the arrival of Manco Capac and Viracocha in conjunction with an object rising up out of the lake, or from one of its islands up into the sky, an object shaped like a big flame, or a sun taking the form of a man.

The phenomenal ruins of Pumapunku and Tiahuanaco are within 10

miles of Titicaca, and the town of Apolo is 128 miles farther, as if named for the Greek god himself.

Two major islands exist in Titicaca, the Island of the Sun and the Island of the Moon, both of which figured in the Viracocha legends. On the main island, someone left behind a cave lined with gold, silver, and precious stones, demonstrating that Titicaca was indeed linked to the deities who built a civilization and then vanished.

Lake Titicaca sits on the border of Peru and Bolivia, and it also fits the legend of the Orejones' evacuation to an island in a lake with its pre-Inca ruins, legends of the gods, and Inca pilgrimages.

Adam's 1914 *Bulletin of the American Geographical Society* discussed vanished lakes in the region of Lake Titicaca, including evidence that this lake may have extended as far as Tiahuanaco. The bulletin found evidence of an ancient shoreline 150 feet above the 1914 lake level.

A sizable colony of women-soldiers lived in fortresses near Titicaca, populous enough to provide 20,000 warrior women to help defend the Incas against an enemy attack. These women were also wiped out in the Titicaca massacre. While Chief Zapana was wiping out the fair-haired Amazon women, Chief Cari was exterminating the bearded white men of Titicaca.

The Orejones fled to the Maranon, the Amazon, and the Orinoco rivers, all of which are accessible from the Urubamba River near Cuzco. Possible routes would have taken them through the city of Manaos, past what is now the Jaú National Park of Brazil, which is a possible location for Lake Parima.

The Orinoco River goes through what is now Parima Tapirapecó National Park in Venezuela with its corresponding Parima Mountains, which are virtually unexplored even to this day.

Thus the legends send them in two different directions — north and south — suggesting that it was every man for himself fleeing in the direction that he considered the safest, or possibly that someone spouted disinformation to throw off any pursuers.

Considering that Cieza de Léon mentioned an uprising against the Orejones lords during which they were slaughtered, one might expect disinformation from any who survived. In that event, natives rose up against the Incas and everyone who came with them, which means that the Orejones or "noble youths of Cuzco" may not have been of the same lineage as the original builders, but may have accompanied them or their descendants. It's hard to keep track of someone else's history when you're busy slaughtering

them so that you can loot their cities.

When the conquistadors asked who built the ancient ruins at Guamanga near Cuzco, the Indians told them that it was the "other white, bearded people" who lived there "long before the Incas reigned." There are indeed structures throughout the region that do not match Inca architecture.

Guamanga is known by other names including Ayacucho, Huamanga, and San Juan de la Frontera. Guamanga was adjacent to the Great Inca Road, and it boasted stone buildings with staircases, trenches that provided private baths, and individual apartments, all of which had already fallen down in Cieza's time to be overgrown with vegetation.

Cieza died in 1554 A.D., which means that Guamanga was in utter ruins even when the Spaniards arrived. This suggests that the builders may have left the region much earlier, else surely they'd have maintained the city up to that time. If there was a local uprising prior to the arrival of the Spaniards, it suggests the possibility of two migrations inland.

Lake Parima had its own legends of a strange people. Dutch historian Jan Jacob Hartsinck, as quoted in Van Heuvel's 1844 *El Dorado,* stated that the borders of Lake Parima were inhabited by numerous nations. Some were clothed, and did not suffer strangers to come thither. This clothed nation shunned all communication, even with their neighbors:

"In the year 1755, upon the relations of a certain Indian chief, the Spaniards made three successive expeditions into the interior to reach Lake Parima, but were so much opposed by the Indians, and in the last especially, that they never desired to undertake it again, though they brought with them four prisoners of the clothed nation."

Lake Parima, which was also known as Roponowini, was so vast that it was thought of as an inland sea, and also the White Sea, and yet this White Sea may have been nothing more than a valley that filled up with water during the rainy season and dried up when the rains ended, leaving nothing but a small pond. Its description varied by source, and it was excluded from modern maps. Van Heuvel quoted Alcedo in regards to Lake Parima:

"Alcedo, a Spanish writer, in his *Geographical Dictionary*, [being] a work of great authority published in 1786, speaks positively of such a lake:

"'Parima is a very great lake of the province of Dorado, the depot of many

rivers, and which discharges itself by a very large arm into the Rio Blanco [or White River], and by others. Some modern authors pretend that it is fabulous, but according to the latest and most certain observations, such a lake actually exists. Its extent is not well known and varies according to different relations… It resembles a small sea and the water is saltish.'"

One of the rivers that flowed from it was the White Water River, and the lake itself was surrounded by rocks in addition to red and white sand. Narratives don't even agree on the substance within the lake — some call it salt, and others saltpeter. As for the nickname of the lake and river being "white," that's a reference to the white clay bottom which turns the water a milky color. An old Indian guide described it thus:

"The ancient Indian likewise spoke of a very fair and large city in Guyana which he called Monooan, which I take to be that which Sir Walter called Manoa, which stood by a salt lake which he called Parroowan Parrocare Monoan, in the province of Asoeccona. The Chief Captain, or Acariwonnora as he called him, was Pepodallapa."

The word Parroowan signified "sea" and Parrocare translated as "white," while Monooan referred either to the city of Manoa or the Manoas Indians. Thus the full name of the lake according to the Indian guide was "White Sea of the Manoas."

Parima's "white river" wasn't the only such river in the Amazon, taking on an opaque yellow or white color from clay and other materials mixing with the water. Any of these rivers could have created a milky white lake during the rainy season.

In spite of having numerous maps showing exactly where the lake was, getting through the jungles to the lake was a deadly venture for Europeans who were more often than not, relegated to merely repeating the legends they'd heard regarding the riches of Lake Parima instead of seeing those riches with their own eyes.

Monooan or Manoa was the city of the triannual gathering in which chiefs gilded themselves with gold dust until they glimmered from head to foot. These descriptions from South America came to us after the Conquest in the 1500s, but the concept was known in Europe centuries earlier. Ancient Greek, Roman, and Jewish women dusted their hair with powdered gold,

according to the 1816 edition of *Encyclopedia Perthensis*.

In St. Foix' 1763 *History of the City of Paris*, a segment on the Gauls and Celts of the British Isles and western Europe also described personal adornments. Not only were they fond of wearing gold bracelets, rings, necklaces, and girdles… the chief magistrates powdered their beards and hair with gold dust. Curiously, they coveted red hair and endeavored to dye their "naturally fair hair" red, and women were allowed into assemblies of war and peace.

Clare's 1893 *History of the World*, in its segment on Rome, spoke of Roman emperors who used gold dust, one named Cómmodus in particular. Cómmodus died in 192 A.D., providing us with a date of well over 1,300 years before the conquistadors witnessed gold-dusted lords in South America. In other words, this practice was known on different continents independently of one another, unless the common denominator hails back to the Gentry themselves.

Compare these descriptions of Roman emperor Cómmodus to the Irish demigod Lugh, whose worship extended into Spain, France, Germany, and Switzerland:

"Cómmodus also possessed enormous strength, and on this account he was called *the Roman Hercules*. For this reason he dressed himself in a lion's skin and carried a knotted club in his hand."

For his success as a gladiator having won 730 contests, Cómmodus was known as "conqueror of a thousand gladiators. When the Senate granted Cómmodus divine honors at his request, he strewed such a quantity of gold dust on his head that it glittered in the sunbeams." — Clare's 1893 *History of the World*

"Lugh… the god of light and knowledge… described as 'a young man high in authority over all. Like to the setting sun was the radiance of his face and brow [or forehead], and they were unable to gaze upon his countenance for the greatness of its splendor.'

"Later in the same tale we read that as he was approaching Breas, son of Balor, from the west, the Fomorian king mistook him for the rising sun.

"'It is strange,' he said, 'that the sun should rise in the west today and in the east every other day.'" The druids explained that it was "the radiance of the face of Lugh" that he'd mistaken for the sun. — Hull's 1906 *Text Book of*

Lugh was worshipped as a god, but he was not a pure-blooded Tuatha dé Danann. He was fathered by a Danann with a giant Fomorian, a race of wicked giants featured in Bergen's 2014 *Age of Giants*. Lugh was tall and fair, with yellow hair like his Danann ancestors, but infused with the strength of the Fomorian giants on his mother's side.

Like Cómmodus, the demigod Lugh was of Herculean height and build, reaching ordinary human height when he was just a child and quickly surpassing that. In battle he was unrivaled, holding claim as being the only man able to defeat Balor, a Fomorian king who possessed technology that rendered him invulnerable in battle. Lugh devised a plan to destroy the technology, after which he killed this formidable enemy who happened to be his maternal grandfather.

Lugh's son Cúchulainn inherited the superhuman strength of his Fomorian ancestors. Even as a boy he defeated adult men in combat, in addition to single-handedly protecting himself against a fierce guard dog. Cúchulainn, being a 3rd generation Danann mix, was born with the rare condition of multiple pupils in his eyes, along with seven fingers and toes.

Gold dust isn't mentioned in the descriptions of Lugh, but the curious comparison of his face to the radiance of the sun such that he was *mistaken* for the sun, bears a striking similarity to the head of Cómmodus glittering in the sunbeams.

Some interpret Lugh's radiance as a reflection from his helmet whose description comes from a different battle. Moore's 1891 *Folk-Lore of the Isle of Man* described this helmet as having "two glittering precious stones set in front, and one behind."

While the sun reflecting from a polished helmet inlaid with gemstones might describe the radiance, no helmet is mentioned in the actual description where Lugh was mistaken for the sun itself. In a different account of this event, Lugh's radiance became apparent only *after* he took off the helmet.

Cómmodus lived in the 2nd century A.D., long after Lugh and his son Cúchulainn whose timeline was contemporary with Christ according to O'Curry, his birth taking place sometime before Christ, and his death sometime after. As the Danann timelines were altered by Christian monks in an attempt to match them up with biblical timeliness, O'Curry's dating may be off by centuries or even thousands of years. These altered timelines are

exposed in Bergen's 2019 *Fairies of Ireland*.

The Tuatha dé Danann were in Ireland thousands of years before Christ based on archeological evidence. If Lugh was 2nd generation and Cúchulainn was 3rd generation, even the extended life span of these beings doesn't support dates that are contemporary with Christ.

Either way, Cúchulainn's birth has been linked to virgin pregnancies, unusual pregnancies, genetic anomalies, memory manipulation, and disappearing houses which were in some way masked on the outside.

Just as the Tuatha dé Danann narratives were literally *out of this world* with technology that we still haven't mastered, the feats and legends of South American deities were no less incredible.

Lake Parima, or the White Sea, is most often depicted as straddling the equator in what is now northeastern Brazil, possibly extending up into Guiana and Suriname. Colombia is a country at the northwestern extremity of South America where it connects to Central America, with its southeastern border crossing over into Brazil.

The elders of Colombia and Brazil spoke of an ancient road called "Nhamini-wi" which led from the Lake of Milk in the Amazon jungle to the mountains of the west which would be the Andes. Native soldiers traveled this road carrying baskets filled with insects made of gold for the gods.

Scholars equate the Lake of Milk with Lake Parima, and the golden insects with the Quimbaya artifacts which represent dozens of gold objects dating back to 1000 A.D. While insects, birds, lizards, and amphibians are indeed represented, it's the airplane artifacts that excite ancient astronaut theorists.

More than a dozen different styles of what appear to be airplanes disguised to look like birds and fish offer one of the most compelling clues we've ever found that advanced technology existed and then disappeared, waiting for us to rediscover it.

Only because we know how old they are do we question what they represent. If you were to hand these artifacts to a hundred people without giving them a clue on the history or age, the response would be unanimous, especially if they were able to study several at once. The consensus would be as follows:

"These are little airplanes, maybe charms for a charm bracelet, or good luck charms for a pilot. The artist got a little creative and added fish and bird

features, but these are definitely little airplanes."

In studying the Quimbaya airplane artifacts, one could envision an ancient civilization from the stars fashioning their flying machines in familiar shapes to look like birds, fish, and maybe even dragons. It explains the Chinese Fu-sang legends of "birds which produce human beings."

Modi's 1917 *Asiatic Papers* described the Garuda bird of India in the same way. This giant bird transported people from one place to another:

"Samba himself went on the bird Garuda to Saka-dvipa and brought 18 families of Magas to India."

"It would be better to compare the idea of flight, or a quick march, on the back of the bird Garuda in the Puranas, with the idea of [the] flight of heavenly beings from the Garô-demâna in the [Zoroastrian] Avesta [of the Middle East.]"

But traditional scholars cannot accept the possibility that an Earth-born race or a star-born race existed on Earth with advanced technology sometime in the distant past. Anyone who entertains such a possibility is out in the fringe by following ancient astronaut theory, or belief in a worldwide human or humanoid civilization akin to our own suddenly ending, leaving humans to claw their way back up the ladder of knowledge.

Neither do they accept a history in which deities around the world rose up from the same arrival. A gold-alloy death mask from the South American Quimbaya treasure is reminiscent of the Greek Mycenaean death mask of Agamemnon. While scholars don't agree that Agamemnon was the person depicted, the fact remains that Mycenaean artisans manufactured metallic death masks of a similar nature to those found in South America. What are the odds?

Thin metal was fashioned to fit over the face, complete with eyes, eyebrows, a nose, chin, cheeks, and ears. The similarities are striking for two archaic objects found 6,500 miles apart, on different continents with a vast ocean in between, representing two seemingly unrelated civilizations.

Because they can't explain it, scholars have gone out of their way to debunk the Mycenaean death mask as a forgery planted by archeologist Henry Schliemann. However, Schliemann had nothing to do with the South American site at Quimbaya. His life was dedicated to the ruins of ancient

Greece.

The Quimbaya treasure didn't come to light until 1890, the year that Schliemann died. His last months were spent in Europe battling complications from surgery as he traveled from Greece to Italy, Germany, and France against his doctor's advice, until finally Schliemann collapsed into a coma and died.

Labeling the Mycenaean death mask as a Schliemann forgery doesn't explain the Quimbaya death mask, so will skeptics dismiss the Quimbaya mask as well? Just as they dismissed the airplane artifacts as representing ancient aircraft? Is that what we do with discoveries that don't fit our preconceived beliefs… reject them out of hand? Exclude them from our theories?

The Disappearance of Lake Parima

As for Lake Parima, which was ringed with mountains that glistened like glass in the sun, the presumed headwaters of Parima were in a region once traversed by a great road to the Brazilian state of Roraima, the northernmost state in Brazil.

Humboldt wrote about "the ruins of the great city of Manoa" which cartographer François Raymond Joseph de Pons named as "the supposed capital of El Dorado" on the shores of Lake Parima — a lake as mythical as the city on its shores.

Most ancient cartographers included Lake Parima in their South American maps, usually in Guiana as it was then often spelled, but sometimes in Venezuela, or Brazil where Roraima jutted up between Venezuela and modern-day Guyana.

You won't find this lake on a map today, but when you compare old maps with satellite images of the region, you can overlay Lake Parima onto Jaú National Park which is in the Amazonas region of Brazil between the Black and Solimões rivers. The park's northern border is just 20 miles south of where the Blanco, or White River, flows into the Black River.

Jaú National Park is a World Heritage Site situated inside a watershed of nearly 2.5 million acres, which means that under certain conditions, a lake could form. The park boasts flat-topped hills, flooded forests in the wet season, a large area of black water drainage, several lakes, and a nine-tier waterfall.

Through satellite imagery all you can see is dense jungle, and yet 17 archeological sites are located within the park which include stone carvings, though the World Heritage Listing doesn't offer details.

Researchers Frailey, et al., in their 1988 article, "A Proposed Pleistocene/Holocene Lake in the Amazon Basin and its Significance to Amazonian Geology and Biogeography," put forth geological evidence that a giant lake once existed in the Amazon Basin — a lake so large that it spanned almost the entirety of the Amazon and Solimões rivers from coast to coast with an offshoot northward that drained into the Caribbean Sea. They referred to it as Lago Amazonas.

Tilting and downwarping of the tectonic plates shifted drainage outlets until finally, the eastern outlet was breached and Lago Amazonas collapsed.

This would have resulted in one or more large, temporary lakes during the Pleistocene and Holocene eras due to the changing sea level.

Veloso's 2014 article, "On the Footprints of a Major Brazilian Amazon Earthquake," compiled historical and seismological data which suggested that in June of 1690 A.D., an earthquake hit Brazil with such magnitude that it shook structures as far as 620 miles away.

This earthquake, as per Edmundson's 1922 translation of *Journal of the Travels of Father Samuel Fritz,* devastated the region near where the Black River met the Amazon River, and Fritz was an eyewitness to the aftermath a year later.

Whole villages were ruined, plantations were uprooted and thrown into the river, and the high grounds toppled over sending a shower of "white, red, and yellow earth" along with trees and stones heaped up along the river. In another part, lagoons were drained out and forests destroyed with everything mixed together in disorder.

Multitudes of fish died in this massive earthquake which caused even greater havoc inland. The earthquake was severe enough to drain lagoons, and both Jaú and Parima national parks were well within this range, with the easternmost border of Jaú at about 100 miles from the epicenter of the quake, and Parima being less than 500 miles away from the epicenter.

The date explains why, as decades passed, maps represented Lake Parima as shrinking, although the process had begun 700 years earlier according to Brazilian geologists Gert Woeltje and Frederico Guimarães Cruz in 1977. The following table represents the approximate size of the lake as based on maps:

Year	**Width of Lake in Miles**
1277	Approx. date when lake began to shrink
1599	635
1635	400 or 520
1650	350
1690	Earthquake
1700	344
1705	357
1751	302

These widths are based on marking each end of the lake on a current map by lining it up with a known landmark, city, island, or river shown on the older maps, and then measuring the width from those markings.

While there is no perfect way to know for certain how accurate the old maps were, they do clearly demonstrate the shrinkage which is backed up by geological reports.

To put the size in perspective, the width of Lake Parima in 1599 A.D. was nearly that of the Black Sea in Europe, which is 730 miles wide. If the Great Lakes at the U.S./Canadian border were to flood so that lakes Michigan, Huron, Erie, and Ontario merged into one giant lake, Parima would have been wider still.

By 1818 A.D., Lake Parima was smaller than the Sea of Azov, which is a tiny lake connected at the north side of the Black Sea. By looking at maps of the Sea of Azov and the Black Sea, it provides a visual aid on how much Parima shrank in just a little over 200 years. The 1818 version of Parima was smaller than Lake Ontario, to use the Great Lakes as a comparison.

While the earthquake of 1690 escalated the drainage, it did not start the process which had already been underway for centuries. By the time Van Heuvel published a discourse on El Dorado in 1844, the lake was dried up "so that a person could walk over it, except that there remained a pond in the middle of it which was full of fish, which he called *cassamaima*." It took seven days to walk across the dried up lake which was full of red and white sand.

At the height of its glory, Parima's waters took on "a whitish appearance" while "a creek, or river, quite black, and another quite red" went out of it. Parima was surrounded by red and shiny white sand, with the white sand taking on a silvery appearance. High rocks surrounded it, along with small hills which had the "shining appearance of glass." It took four weeks to go all the way around the lake.

This testimony came from Chief Mahanerwa of the Charibees in the year 1819, who personally walked over the dried up lake. Mahanerwa was a wellspring of information relating to the geography of the region as well as local tribes.

Think of the magical view from the sky, looking down at a lake as white as milk surrounded by crystalline mountains, with a red river and a black

river extending outward, and swaths of red and glimmering white sand, while a city gilded in gold rose up from its shore. The aerial view would have been astonishing, as if from a futuristic science fiction movie, but each of these features is possible such as red or white water which still exist today in other rivers and lakes to serve as silent witnesses. The only feature that eludes us is the city of El Dorado, though cities such as Cuzco were well-documented, demonstrating that such a city could indeed have existed.

The Mermaid of Lake Parima

Nineteenth century Brazilian botanist João Barbosa Rodrigues spent 30 years traveling the Amazon basin to study its flora, geography, zoology, and history. He devoted an entire book to the "antiquities of the Amazon" in which he referred to stone ruins hidden in the forests in the vicinity of the mythical El Dorado. The book was published in Portuguese in 1876.

Lange's 1914 *Lower Amazon* included several native legends as collected by Dr. Barbosa Rodrigues of Brazil, whose son, a distinguished naturalist, allowed Lange to study his father's papers which were "unobtainable in print."

Among them was the legend of the Oiāra, a water-spirit who inhabited rivers, an entity whose description matches that of the mysterious white gods who anciently lived in South America:

"Children are brought up with warnings not to get too close to the water, because a beautiful woman with golden hair, an irresistible voice, and charming eyes will fascinate them, as well as their fathers and brothers, causing them to throw themselves into the depths."

"Charming eyes" which "fascinate" is another way of saying mesmerize, hypnotize, bewitch, enchant, or put under a spell, and as we've seen in the "Underwater Cities and Mermaids" chapter of Bergen's 2019 *Fairies of Ireland*, these gods and goddesses were fully capable of lingering underwater with the aid of diving suits.

Phonetically, Oiāra (or Oy-ay-ra) is similar to Oyari and Awara — the first part of the name of a strange, reclusive people associated with Lake Parima. Could the golden-haired Oiāra deities have been the blond-haired, blue-eyed, white-skinned Oyaricoulets who lived just north of Lake Parima?

How could South American natives invent a legend of a golden-haired water-spirit unless they'd encountered someone with golden hair at some point in the past? Could it be a memory of the Amazon warrior women, or the entities such as Manco Capac and his wife Coya Mama who appeared mysteriously in conjunction with a UFO event? Or any one of a number of goddesses from Native American folklore?

And why was this water-spirit associated with dolphins, just as several

Greek goddesses were associated with dolphins, such as the Nereid class of Greek deities, and the Greek goddess known variously as Halosydne or Amphitrite?

Lange also spoke of strange multiform amulets made of Amazon-stone found near the mouths of the Yamundá (now known as Nhamundá) and Trombetas rivers. This region encompassed a stretch of the Amazon River from Nhamundá to Oriximiná in the westernmost part of the state of Pará.

"No end of legends" surround these stones, all tracing back to "the mythical female tribe that dwelt around the Lake Jaçy-uaruá (the Mirror of the Moon)." With a pronunciation of Oo-ah-rooay in the second part, we again have a name similar to the water-spirit Oiāra.

During the new moon when the lake gave a mirror reflection of the moon, local women dove into the water to retrieve Amazon-stones from the spirit of the lake.

The stones were soft while in the water but hardened when dry. Amazon-stones came in a variety of colors though most were green, and their shapes included reptiles, frogs, axes, and plain round stones. Elsewhere it was described as a green clay which hardened into stone.

Wilkins' 1952 *Secret Cities of Old South America* spoke of this sacred lake as being a place of worship for the Amazons themselves during a full moon, during which they collected green frog-stones. The spirit of the lake was known as "Mother of the Frogs" representing the frog-goddess Heqet of Egypt where their ancestresses once lived. An Egyptian goddess in South America?

The stones were collected and fashioned into a multitude of shapes including beads, animals, fruits, and utilitarian objects such as plates and drinking vessels. Their ancestors said that the frog-stone amulets "came from the people the Europeans named the Amazons."

Bergen's 2019 *Amazon Queens* shows how far and wide the Amazons migrated with colonies in Europe, India, Sarmatia, the Holy Land, the Americas, and throughout Africa — including Egypt where the legendary Queen Semiramis spawned the Amazon warrior women known as the Candace queens.

Semiramis was the daughter of the Greek goddess Dercetis, who came out of an egg that fell from heaven into the river. Dercetis, who was also known as Derceto or just Ceto, was a mermaid whose lineage ranks her in the 2nd generation of Greek goddesses which included the Titans and Gigantes,

or as the daughter of a Titan which places her on equal footing with the god Apollo.

Semiramis pioneered an ancient women's liberation movement, perhaps after having been "taken" to wife by one man while married to another. Pretending to be a man, she reigned as king and taught other women to do the same, becoming the progenitor of the Candace queens and perhaps other colonies of Amazon warrior women as well. An adept warrior and general, Semiramis led armies of men into battle.

The golden-haired water-spirit of South America was compared to both a mermaid and an Egyptian frog-goddess. Semiramis was born of a mermaid and her dominions included Egypt in Africa.

Lange also referred to this siren of South America as "mother of the waters" — a being which "corresponds with the characteristics of the mermaids of [the] European people, the Scandinavian Haf-frú, the Finnish Waiinnamoinnen, etc."

Scandinavian Haf-frús or sea-maids had long, yellow hair. They often slept in boats which demonstrates that they were not an aquatic species. Swedish mermaids were seen combing their hair and drying linens, just as a human woman might do, but the mermaids lived in castles and palaces at the bottom of the sea complete with herds of brindled cattle, and some even carried a harp according to Bassett's 1885 *Legends and Superstitions of the Sea.*

He described a Finnish hero named Waïnamoïnen as having the ability to charm fish, birds, and animals with a harp. Waïnamoïnen descended to the "Lower World" in a specially-built black boat. This merman also had a "shining ship of copper" or a "galley made of metal" inside which he traveled to "the higher earthly region" and "the lower realms of heaven." It was also described as an iron-bottomed ship made of brass.

This merman traveled from the depths of the ocean up into the skies in a metallic ship, just like the USO objects that UFO witnesses describe today. *USO* stands for Unidentified Submersible or Submerged Object, which is the term given for UFOs seen flying up out of the ocean, or back down into it.

So we have humanoid entities who swim underwater with the assistance of suits like our diving suits, and who pilot crafts that fly as easily underwater as they do in the sky. The female entities acquired many nicknames along the way including mermaids, nymphs, nature spirits, goddesses, deities, and Amazon warrior queens.

According to Wilkins, the Canuri peoples of the Caroli River in South America were ruled by an Amazon queen named Conori. These Amazons were "tall, white, handsome nude women, [with] not a stitch covering even their private parts." The Amazons were also associated with the Cunuriz River, and the very name Conori harks back to the god Con who may have descended from the Irish kings Conn and Connla, both of which descended from Nordic gods, and the latter of which traveled to South America to live in a kingdom of women. The Irish Connla might even have been the Peruvian god Con.

These women were indomitable in battle — fierce, courageous, steadfast, and unflinching. One woman kept fighting even after her hand was shot off, and another kept fighting even though she looked like a porcupine with countless arrows protruding from her body. The conquistadors killed seven or eight of the 12 women.

So great were their numbers that the Amazon warrior women lived in 70 stone pueblos connected by a system of guarded roads. The richest among them ate from gold and silver plates and wore clothing made of fine wool. The surrounding provinces were vassals of, or subject to the women, serving as tributary states and thus, enlarging the Amazon kingdom.

To procreate, they invaded a neighboring tribe of men, kidnapped some of the men, and once confirmed that they were pregnant, they released the men back to their own tribe. In this way, they chose specific mates, fully in charge of their destinies.

Sir Walter Raleigh visited the Caroli River which is now in Venezuela, a river that drains into Lake Cassipa which Hondius' 1599 map depicted as being just north of Lake Parima.

Today, the Caroli River is the Caroni River which extends from the Orinoco River to the Guri Reservoir which is listed as a man-made lake as created by a dam — in spite of a natural lake being in that same location over 400 years earlier. Lake Cassipa must have dried up, so we recreated it artificially.

Or… as the Gentry were known for building dams, perhaps they created Cassipa artificially, and when they disappeared, so did their dam-works, so we constructed new ones and took credit.

Hondius' map places Parima on the border of Venezuela and the State of Roraima in Brazil, which is currently listed as Parima National Park whose southern border is 200 miles north of Jaú National Park. This is in keeping

with Stevenson's discoveries, keeping in mind that every old map seemed to place Parima in a slightly different location. Perhaps the truth lies somewhere in the middle as the lake became smaller with each passing century.

We owe most of our knowledge of these sacred places to the explorers who obsessed over gold, and scientists who braved perils that we cannot even imagine in their pursuit of knowledge.

Explorer Roland Stevenson set out in 1977 to find Barbosa Rodrigues' stone ruins, and came across collapsed stone walls in the Uaupés Basin spaced at intervals of roughly twelve and a half miles along an east-west line, along with the remnants of a road.

Uaupés Basin is in the state of Amazonas, Brazil, and the basin is sandwiched in between Colombia where the airplane artifacts were found, and the state of Roraima where the eastern end of Lake Parima would have been located.

This road appears to have led from the plains of Boa Vista in Roraima, Brazil, to Colombia, just as legends of Nhamini-wi road connected the Lake of Milk to the Andes Mountains — the very road used to transport little golden charms from the interior to the gods. We found some of these artifacts in Quimbaya, nestled deep in the mountains of Colombia.

Roraima is where Cruz, Woeltje, and Stevenson found evidence of an extinct lake dating back 700 years that dried up slowly over the course of centuries, which places both the lake and the city north of Jaú National Park in northern Roraima, the least populated state in Brazil whose giant mountain marks the border of Brazil, Venezuela, and Guyana. By all accounts, Lake Parima was real. It existed.

Mount Roraima is the biggest flat-topped mountain in the world, boasting unusual rock formations, giant caves, pink sand beaches, cascading waterfalls, and a crystal valley with millions of quartz crystals studded into the rocks, reminiscent of the glass mountains which encircled Parima and the crystalline mountains that led the Portuguese to the abandoned Greek city described in Bergen's 2019 *Lost Kingdoms of the Americas*.

Roraima is also a UFO hotspot where twirling lights hover over the mountains, disembodied voices startle people, and mysterious figures materialize out of the mists.

Cieza described another segment of this ancient road system where it crossed several rivers. Stone pillars with strong foundations gave evidence of ancient sturdy bridges. By the time Cieza came through, the bridges between

the stone posts were constructed of plant material bound into ropes, and perhaps they'd always been constructed that way because they were strong enough that horses could gallop over them as if made of stone.

Collectively, the evidence overwhelmingly supports South American legends of an ancient race so advanced that we referred to them as gods. Skeptics try to explain the existence of bearded, white men as being stranded adventurers such as the Vikings, setting themselves up as gods once they realized they couldn't get back home. It's an alluring theory considering new evidence of a Viking presence in North America around 1000 A.D. However, this theory does not erase the existence of Nordic aliens colonizing South America in light of all the other facts.

The Vikings would not have left behind golden airplane artifacts in South America, images of terrestrial four-wheeled vehicles with headlights in Mexico, nor would they have built pyramids and stone cities.

Neither does DNA evidence identify the white Indians as being mixed with Scandinavian bloodlines. They share Scandinavian features such as white skin, red or blond hair, and light-colored eyes, but the cause is attributed to a genetic mutation, not mixed parentage with Scandinavians, Spaniards, or any other European group.

Short's 1880 *North Americans of Antiquity* described the ancient Peruvians as being an auburn-haired race, based on hair samples found in their tombs. Hawks' 1853 translation of Rivero and Tschudi's *Peruvian Antiquities* expanded on the white Indian legends of Peru, stating that the "very ancient" ruins along the Vinaque River near Huamanga were built by "bearded white people" who colonized the region long before the Incas.

Huamanga or Guamanga as we've already seen boasted stone buildings with stairways, private baths, and individual apartments adjacent to Inca Road.

Wilkins' 1947 *Mysteries of Ancient South America* spoke of a region in Brazil between Goyaz and the Rio Roosevelt, which equates to the Brazilian state of Matto Grosso. This was home to an advanced race of intellectual men and women with classic Greek features, and some with bright red hair.

They were not a colony from Greece, however. They lived in this region between 15000 and 10000 B.C. — an age prior to the worldwide destruction that sank the island of Atlantis. Their magnificent stone cities utilized some form of electricity or artificial lighting.

Skeptics discount every single narrative that suggests a history different

from what we've traditionally been taught, accusing long-dead chroniclers who were the first to write it all down as fabricating stories and inventing details, in spite of eyewitness testimonies.

Cities of the Gods

THE CITY OF TEOTIHUACÁN

Just 30 miles northeast of Mexico City, Teotihuacán was a city of the gods dating back to 150 B.C. with grand pyramids, temples, marketplaces, and apartment complexes. It is also the site of some of the most significant ancient alien evidence in the world.

According to local legend, white deities built the city of the gods — a city which predates the Aztec Empire by a thousand years — and historians are in a heated debate on who actually built this incredible city, with the Toltecs as one of top two contenders.

As with the Incas of Peru who moved into cities left behind by a mysterious race of advanced beings, the Aztecs moved into Teotihuacán and adopted its deities.

Humboldt and other historians "admitted" that the Temple of Cholula and the pyramids of Teotihuacán were not built by the Aztecs, but more likely "one of the seven tribes of the Anahuatlacs." Even the Aztecs attributed the cities of Cholula, Cholollan, Teotihuacán, and Papantla to the Toltecs who'd preceded the Aztecs by centuries.

A 1910 *American Archeology* report said that Quetzalcoatl was "born of a virgin" somewhere in the "distant east." He had a full, flowing beard, a "white complexion," and wore long, white robes.

In another segment, *American Archeology* referred to him as having a "fair complexion — white, indeed," except that a historian named Ixtlelxochitl said the old legends asserted that "all the Toltec natives of Tollan or Tula, as their name signifies, were so likewise."

They were quoting from Brinton's 1868 *Myths of the New World* who referred to Quetzalcoatl as an "author of light" who invented the calendar. All refer to Quetzalcoatl as a god.

Brinton alleged that the city of Aztlan, being the traditional home of the Nahua peoples or Aztecs proper as he put it, quite literally meant "the white land, according to our best authorities." Brinton, in turn, was quoting from Buschmann's 1852 *Ueber die Aztekischen Ortsnamen*, as published in Berlin.

Charles' 1913 *Apocrypha and Pseudepigrapha of the Old Testament* offered a possible biblical reference to this in the *Sibylline Books*:

"The next king who shall reign shall have twice 10 for his first letter, and

he shall go to the ocean's farthest water, directing his ebb against the Ausonians."

Ausonia is interpreted as Italy, while acknowledging that the reading or interpretation is "uncertain." Is it possible that this passage refers to the continent of the Americas? In those days, no place would have been considered farther.

The twice-tenth letter of the alphabet is "t", and there were several principal Aztec deities whose names began with "t", some of which were adopted from the Toltecs:

- Teotl — the *divine stone* or *god*, a supreme god, whose name signifies the same as Theos of the Greeks
- Tlacatecolototl — the *rational owl*, an invisible god who terrified them
- Tezcatlipoca — the *shining mirror*, a creator god, and the soul of the world
- Tlaloc — the rain god or Jaguar God whose image appears on the Teotihuacán pyramid
- Topiltzin — a Toltec ruler whose supernatural personage was merged with that of Quetzalcoatl to become Topiltzin Quetzalcoatl
- Tonatiuh — the personification of the sun

The Greek *Tonaea* was a festival whose name, if you added a "t", would have been phonetically identical to Tonatiuh. The Roman god Jupiter also bore the name Tonitrualis, or Thunderer.

Tlaloc, Tezcatlipoca, and Quetzalcoatl were three deities known by their remarkable temples. Cullen's 1787 *History of Mexico* described Quetzalcoatl's temple in the city of Mexico as being round, and one can only imagine what it was like inside because "some Spaniards, tempted by curiosity to go into that diabolical temple, afterwards confessed the horror which they felt upon entering it."

The temple of Tezcacalli, or house of mirrors, was so called from its interior walls being covered with mirrors. The temple of Teccizcalli was adorned with seashells. The city featured gardens, fountains, ponds, and a strange prison like a great cage in which they displayed statues of conquered nations as if imprisoning those nations.

Compare the name Tez-cacalli to A-cacallis, the daughter of King Minos

of Crete, the Greek king descended from the Nordic deities for which the Minoan Empire took its name.

In Cholula, Quetzalcoatl's temple housed a statue of the deity "with ebon features, unlike the fair complexion which he bore upon Earth," according to Prescott's 1844 *History of the Conquest of Mexico*.

American Archeology quoted several sources in that Quetzalcoatl and his people came from another land in the "distant east" and that this identity did not arise from contact with the Europeans, but instead it predated European arrival.

The builders and original occupants of these grandiose cities were white men who came by sea from the east. The islands of Cuba and Puerto Rico are due east of Mexico, but they would not qualify as "distant." That designation belonged to the northern region of the African continent with its "white Libyans."

Just as "white Indians" populated the Americas, "white Libyans" populated a portion of Africa as explored in Bergen's 2019 *Greek Gods of Africa*, and they were the progeny of the blond-haired Greek gods. Even the name "Libya" originated with the Greek goddess Libya, just as "Egypt" originated with the Greek god Aegyptus, and "Ethiopia" from the Greek god Aethiops, and there were many others.

Researchers matched up the names of five cities or regions in Mesoamerica (Mexico) with cities in Africa and Armenia, which was a country centered in between the Euxine and Caspian seas as far as longitude, but with only its northern portion sharing latitudes with the lakes. At one point, Armenia bordered Mesopotamia at its southern border. *American Archeology* echoed the question asked by many researchers:

"Julia McNair Wright says that 'South America had' (at the discovery) 'five cities with names identical with cities in Asia Minor and north Africa. This, says he, 'could hardly be accidental.' (*Bricks from Babel*, p. 164.)

"Were the names of these cities a remembrance of old country towns in the regions from which the South Americans came?

"If they had been Japanese names, or Chinese names, we might have inferred that the South American colony came originally from one of those countries, but African and Asia Minor names indicate that region as the cradle of the red race."

The 1886 *Transactions of the Royal Historical Society* listed these matching names as: Colima, Cholula, Coluacan, Xalisco, and Zuivan. The Armenian cities were compiled from Ptolemy's geography of 140 A.D., while the Mesoamerican cities existed at the time of America's "discovery" by Europeans. Not only do several maps bear this out with variants in the spellings, Africa also has words and cities that correspond to the Mesoamerican cities. Colchis and Iberia border Armenia to the north, and Colchis in particular was a stronghold of the Mycenaeans, being the Greek gods.

MESOAMERICA	ARMENIAN CITIES
Colima	Cholima
Chol-ula	Chol
Colua-can	Coluae
Xalisco	Zalissa
Zuivan	Zuivana

MESOAMERICA	AFRICA-ARMENIA-IBERIA-COLCHIS
Colima	Cholima - a city in Armenia [1] Cholima, ku - Africa "to be steep" [3] Cholima, ku - Africa "to go far away" [4] Cholimma - a city in Armenia [5][6]
Chol-ula	Chol - a city in Armenia [1] Cholla - a city in Africa [2] Cholola, ku - Africa "to spurt out" [3] Chola, ku - Africa "to break across" [3] Chola, ku - Africa "to overdo a thing" [4] Chol-uata - a city in Armenia [6]
Colua-can	Coluae - a city in Armenia [1] Cholua - a city in Armenia [5][6]
Xalisco	Zalissa - a city in Armenia [1] Zalissa - a city in Colchis/Iberia [2] Zalissa - a city in Iberia [6]
Zuivan	Zuivana - a city in Armenia [1] Zarvana - a city in Armenia [5] Siavana - a city in Armenia [6]

[1] Ptolemy's 140 A.D. geography per *American Archeology*
[2] Pye's 1803 *Dictionary of Ancient Geography*
[3] Scott's 1892 *Dictionary of the Mang'anja Language of British Central*

Africa — ku is a preposition which translates as "to"

[4] Hetherwick's 1902 *Handbook of the Yao Language* (of Africa)

[5] Wiegel's 1720 map of Armenia at the height of the Roman Empire

[6] Claudius Ptolemy's map of Asia, as published in 1618 under the name *Asiae III Tabula*

Curiously, Ptolemy's map also showed Abliana in Albania, which may correspond to Eblana in Ireland; and Patina in Armenia Major which, as shown in Bergen's 2019 *Lost Kingdoms of the Americas,* may correspond to the Patanian Irish of Argentina, and Patina in the Levant which either bordered, or encompassed that of Ebla; along with Candis which was also in Armenia, which brings to mind the Candace queens of Africa whose origin was a Mycenaean goddess. All roads lead back to the Tuatha dé Danann gods of Ireland, and the Greek gods of the Mycenaean Empire, which were kin to one another.

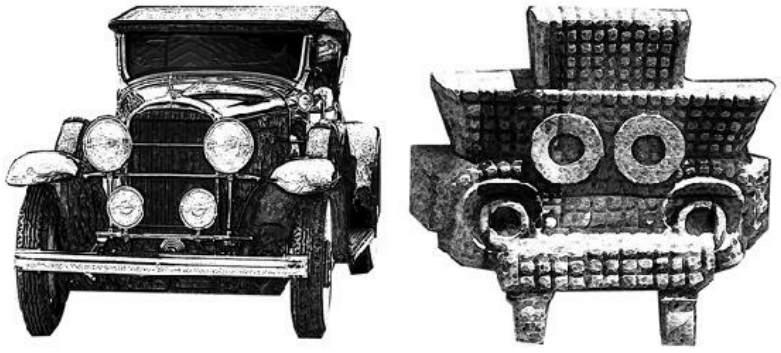
Donnelly's 1882 *Atlantis: the Antediluvian World* presented an alternate theory for the origin of the Mesoamericans — that being the lost continent of Atlantis which nearly filled the ocean between Mesoamerica and Africa.

Donnelly noted that the *Popol Vuh*, being the sacred book of the Quiché peoples of Guatemala, as well as the creation story of the Mayans, referred to "black men and white men together" in the place from which the "first men" came. Then he asked a curious question: "How did the red men of Central America know anything about 'black men and white men'?" It was a curious question indeed.

As we've seen from Inca narratives, white men were included in the American deities, but this tradition extended far beyond the Incas of Peru. Nearly 3,000 miles by land to the north, the Aztecs and their predecessors worshipped Tlaloc and Quetzalcoatl. Tlaloc was a goggle-eyed deity with a beard and mustache, whose depictions include what appears to be a motor vehicle. Quetzalcoatl was a white man with a long, flowing beard.

The most significant piece of archeological evidence relating to these two deities is found extruding from the exterior of the Temple of Quetzalcoatl. Archeologist Manuel Gamio equated the following image with Tlaloc, the Jaguar God, as if it represented the god himself. As we have other, more human depictions of Tlaloc, the more likely explanation is that this image represents a four-wheeled vehicle much like our modern military Jeeps. If the ancient deities had airplanes, it stands to reason that they also

had ground vehicles:



Human Vehicle
20th Century

Jaguar God
2nd Century

The round openings were originally capped with jet-black obsidian that reflected the sun in such a way that the "eyes" glowed like shining headlights.

Archeologist and anthropologist Manuel Gamio in his 1922 *Population of the Valley of Teotihuacán* described the pyramids of Teotihuacán and the glowing-eyed, mythological "monsters" which were represented on their outer walls, and the fixed, penetrating stare of their obsidian eyes.

Sometimes we need to step away from our preconceived beliefs about what an image "should" represent. If we think of a people as "primitive" and we know that an image represents one of their deities, except that it doesn't LOOK like a humanoid or even a living being, we explain away the discrepancy by saying that the artists were primitive, even though their other art perfectly depicted whatever it was meant to.

But what happens if we take the image out of context, without knowing who created it or what it was supposed to represent? We'd see modern technology being depicted in the ancient past:

The Jaguar God of Mesoamerica looks like a four-wheeled land vehicle,

the insects of South America look like airplanes, and the Sun-Gods or Light-Gods or rayed pillars of Crete in Greece look like candles or modern electrical light fixtures.

Wilkins' 1952 *Secret Cities of Old South America* gave an account of a royal city of Gran Paytite in its heyday. This was the city of a great lord, Gran Moxo, on an island in the middle of a lake, whose structures were "beyond human understanding."

Gran Moxo's mansion was built of white stone, with two high towers at the entrance flanking a stairway. A pillar rose up 25 feet, on top of which "shone a great moon" which illuminated the entire lake day and night, dispelling all darkness so that it appeared very bright. This could just as easily describe a modern light post such as those along our highways and city streets.

Other light sources included four small lamps that never went out, and "a sun more scarlet than a red cardinal's hat." This red sun was made of fine gold, and it shined down over all.

That matches ancient descriptions of carbuncles, which were some type of red gemstone or crystal or light source that indoors could light an entire room, even at night. Their light was as bright as the sun at noonday, or fiery coals. Outdoors, a carbuncle could light up "the whole surrounding district." Bergen's 2019 *Fairies of Ireland* explored the carbuncle legends.

Teotihuacán has been interpreted as *the place of the gods, the place of those who have the road of the gods*, or *the place where the gods were created,* being three of many interpretations.

Gamio identified the god Tlaloc as "a powerful king of the giants" who was sometimes represented in the shape of a toothed owl, or at least, that was one interpretation of the imagery.

Tlaloc was a rain god, best known as the Jaguar God, so the wheeled vehicle image is interpreted as being a jaguar, a big cat native to the Americas. Did these beings whose flying machines were made to resemble birds and flying insects, drive around in wheeled vehicles designed to resemble land animals?

Being called a "city of the gods" suggests that the deities built and lived in this city, which Gamio believed predated Mayan architecture by "a long period." And yet, modern archeology alleges that most of Teotihuacán was laid out in 150 B.C. The Temple of the Feathered Serpent with its vehicle-like Jaguar God was completed by 200 A.D., while the central part of the city

where the elite class spent most of their time was destroyed by fire in 650 A.D.

According to Gamio, Mayan architecture dates back to 1800 B.C., while "the age of the Teotihuacán architecture can be fixed without exaggeration" at 2,500 or 3,000 years ago. Gamio explained the discrepancy in dates. When descendants of the Aztecs immigrated to the Valley of Mexico, they found the long-abandoned ruins of Teotihuacán already there, with some of its buildings "possibly" covered over with vegetation. Archeologists suggest a date of at least 1,000 years before the Aztecs came to central Mexico.

This gives radical variances in dates between the base and upper portions. The oldest portion, erroneously referred to as "subterranean," boasted a "mural fresco representing a Grecian fret in many colors, not at all of the usual Teotihuacán style, but rather resembling the Totonaca culture." Grecian artwork?

Scholars have also suggested the Toltecs as being the original builders, but the truth is we still don't know who built it or what happened to them. Here again, we have a reference to Greece, further supporting the possibility of a Mycenaean presence throughout the Americas.

Fretwork encompasses geometrical patterns of contrasting light and dark, which is sometimes three-dimensional, as well as openwork such as you'd see in a trellis. Much of our decorative ironwork today is fretwork, and the Middle East is renowned for its tiled and trellised fretwork patterns.

The sheer artistry displayed by so many peoples of our world, whether in tiles, music, architecture, or a host of other creations demonstrates that we should embrace different cultures and find some way to all get along.

Can you imagine a world without Russian architecture such as the stunning St. Basil's cathedral? Or Irish folk-music? Greek dancing? Middle-eastern tile work? Italian cuisine? Creole cuisine? The martial arts of Asia? Native American jewelry? The pyramids of Egypt? Reggae music from Jamaica? Bongo drum beats from Africa and Cuba? Alpine architectural styles from central Europe? Why would we want to homogenize our differences and erase the imagination that enhances our world?

Every culture brings its own unique flavor to the world, and if we merged every culture into one worldwide culture, we'd lose so much of what makes the world beautiful. Centuries ago, explorers were blessed to experience the full effect of an exotic culture from architecture to music to cuisine. Today, big cities look the same all around the world with their high-

rise steel-and-glass buildings, but it's the age-old buildings that we love such as the gothic architecture of Venice. Even our clothing today is more alike than different.

If it weren't for radical differences in political and religious and social ideologies which prevent one nation from living harmoniously with another, perhaps we'd be better equipped to embrace our differences.

Instead, we move to another country with the goal of changing it to better suit our existing lifestyle, and of this, all cultures are guilty. Europeans aren't willing to assimilate into other countries, but instead carry their European culture wherever they go, and neither are many immigrants to the United States embracing the ideology and lifestyle of North Americans. Europe is undergoing radical changes at the hands of immigrants who want to reshape Europe into the image of their home countries.

It is human nature to hang onto ones' roots wherever one goes, to hold tight to ones' own language and way of life, and for this trait, eventually the world will become a One World Order of Clones, determined by whosoever spreads their culture the farthest and the widest.

But what if these amazing differences could be recreated on another planet, with humans beginning anew? What if the gods were Raptured to Earth from their home planet, just as a select number of humans are expected to be Raptured from Earth before Armageddon?

What if Rapture doesn't involve populating a world from a single transplanted colony, but rather sending teachers from a dying world to spread civilization to a younger world?

Who would you choose to Rapture in addition to those with knowledge of survival such as farming and livestock? Architects come to mind, from all over our world so that Russia, Japan, the Middle East, Egypt, Peru, and Scotland, and so many others would be represented with their colorful spires and Buddhist temples and intricate tile-work and pyramids and gold-sheeted palaces and grand castles.

Think about it. You'd recreate Ireland's lively pipe and harp music, Scotland's bagpipes, Andalusia's flamenco dancers, Japan's embroidery, China's cuisine and martial arts, and everything else that makes us want to go visit a place and partake of its local culture. You'd be teaching *a new generation* of primitive humanoids the finer points of civilization, just as the Otherworld Gentry came and taught us. We'd carry the magic of our imaginations to another world.

As for Teotihuacán, the year 200 A.D. is the current, estimated date for when the Temple of the Feathered Serpent was completed. That's the stone pyramid adorned with images that look like vehicles, in a city that was under construction even before Christ was born. In other words, the deities who are associated with the vehicle images are contemporary with the era of Jesus Christ — vehicles which were depicted over 1,500 years before we invented automobiles!

The Aztecs perceived the Toltecs as their intellectual and cultural predecessors, but scholars disagree on the location and breadth of the Toltec kingdom, as well as its connection to the Aztecs and Mayans.

Bergen's 2014 *Age of Giants* explores the legend of how the Jaguar Gods destroyed the giants that once reigned supreme. Around the world, this eradication of giants who terrorized humans is attributed to Nordic visitors from the cosmos who killed off giants and colonized Earth long enough to teach us, and then left us to carry on under our own free will.

It's confusing since the gods were also giants, so history confounds the deeds of the Nordics as if all giants were one and the same. Tlaloc was a Jaguar God which means that his people, with their four-wheeled vehicles, destroyed the wicked giants who terrorized humans. It also details how the pyramid in Cholula which was built to honor Tlaloc, was blasted from the sky. The gods hurled fire at the pyramid, killing scores of workmen.

According to Hills' 1919 *Historical Data from Ancient Records*, evidence of three distinct races were found in the Valley of Mexico: Aztec, pre-Aztec, and primitive, along with bones that indicated a race of giants. He surmised that giants built Tula, Cholula, Teotihuacán, and Mitla, and that these giants were the biblical giants who'd been ousted from their lands. Hills also equated them with the Toltecs, and with Bochica.

Hills stated that the Pyramid of Cholula, which is within 100 miles of Teotihuacán, also existed before the Aztecs, and that it was built by a race of giants. These giants were descended from survivors of the Great Deluge.

He described Quetzalcoatl as a bearded, white man. Elsewhere, Quetzalcoatl is described as a bearded, white, holy man who traveled the lands teaching a path of virtue and justness. His teachings were not well received and he predicted that a great calamity would befall the people, but that he would someday return to a better reception. Unfortunately, instead of the benevolent Quetzalcoatl, it was the conquistadors who arrived to be mistaken for the return of the gods. Gamio's 1922 *Population of the Valley of*

Teotihuacán spoke of how Christianity with its one god endeavored to overwrite the polytheistic belief in many gods. This was not a peaceful transition.

The Inquisition burned a heretic Indian alive on a pyre of flames, a crime which so horrified the Spanish monarch that he thereafter forbade the Holy Inquisition from sinking its fangs into the flesh of the Indians.

In its stead, a system of absorption was adopted. The religious beliefs of the natives were preserved but adapted to Catholic ideals, and clothed in Catholic vestments. Local deities were merged with Christian saints, just as was done in Ireland as shown in Bergen's 2019 *Fairies of Ireland*.

By merging a pagan holy person with a Christian holy person, and merging a pagan holy day with a Christian holy day, old religions were overwritten.

Archeologist Désiré Charnay was among those who took a particular interest in unraveling the secrets of the Toltecs, and it was his belief that they were fair-skinned. Charnay was quoted in his five-part article, "The Ruins of Central America," as saying, "The Toltecs were fair, robust and bearded… I have often seen Indians of pure blood with blue eyes."

Donnelly's 1882 *Atlantis: The Antediluvian World*, set out to uncover the secrets of the lost civilization of Atlantis. He delved into mysteries around the world, one of them being Teotihuacán. He described the god Quetzalcoatl who was associated with the Toltec city of Tula, and who stood side-by-side with Tlaloc as an honored god in Teotihuacán.

Quetzalcoatl was "a white man, with strong formation of body, broad forehead, large eyes, and flowing beard." He was a god of peace who condemned bloody sacrifices, in contrast to the countless humans who were sacrificed to him. In other words, this man did not want us to sacrifice anyone in his name, but for some reason, humans thought it prudent to go against his wishes and kill their brethren. After the Toltec civilization passed away, Quetzalcoatl became a primary deity of the Aztecs.

Quetzalcoatl invented gem cutting, metal casting, the Mexican calendar, and writing — accomplishments attributed to various deities around the world. Perhaps each deity was simply an overseer of a region and thus given credit for being the personal teacher of his region, as if he were the only teacher in the world.

The Nahuan people defined the word *Tolteca* as being an artist, artisan, or wise man, and they believed that the Toltecs were the originators of all

civilization, even though other cultures such as the Olmecs existed before them. *Toltecness* meant art, culture, and civilization. If a ruler could assert Toltec ancestry, it strengthened his claim to power.

Being the creators of *civilization* is not the same as creating people. Clearly humans as a people already existed and these wise men came as teachers, which explains the confusion that exists in creation stories and the discrepancy between creation dates and the evolutionary history of mankind.

The Otherworlders came to Earth from somewhere out in the cosmos, found a primitive humanoid species, and molded that species *in their image* — by teaching primitive humans to live as they did, gathered together in communities of people educated in a variety of trades. Perhaps they altered our DNA as well, but we were already humanoid.

Aztecs described the Toltec buildings and palaces as being built of gold, jade, turquoise, and quetzal feathers — suggesting posh and elaborate structures. The Toltecs themselves were skilled in the trades of jewelry-making, metallurgy, and pottery, so much so that their potters were said to have "taught the clay to lie." The artistry of their murals has been compared to the Renaissance painters of Florence, Italy.

One rather curious accomplishment was pigmented cotton. The Toltecs produced naturally-colored cotton, according to several sources including Bancroft's 1875 *Native Races of the Pacific States of North America*:

"No one dyed cotton then, for it grew of all colors."

"Cotton was sowed and gathered in of all colors: red, scarlet, yellow, violet, whitish, green, blue, blackish, grey, orange, and tawny. These colors in the cotton were natural to it, [so] thus it grew."

Proof of this feat comes from a United States government document, although they failed to trace the origin to its earliest source. Instead, they credited the Incas who existed long after the Toltecs had mysteriously vanished, but who took over abandoned Toltec cities such as Teotihuacán. From the 1995 United States International Trade Commission report on the Andean Trade Preference Act:

"A promising alternative is a variety of cotton, said to have been developed by the Incas, that naturally grows in tones of beige, brown, purple, red, green, and blue.

"The plant has been dubbed 'ecological cotton' because it makes artificial dyes unnecessary… It has been grown by 600 peasant farmers in a 2,500 hectare area of the central Huallaga region of Peru."

It's as if naturally colored cotton is a lost art that we are now rediscovering, and it originated with the now-lost civilization of the Toltecs, being one of many mysteriously vanished civilizations, all of which were renowned for their advanced technology.

The Toltecs built pyramids, and they had workshops that were capable of mass production. They were protected by powerful armies and yet they disappeared, just like the Tuatha dé Danann of Ireland, and the Mycenaeans of Greece and beyond, and the Mound Builders of North America, and the deities who built Inca Road, and Gran Paytite, and El Dorado, and Cuzco and Nazca and so many others.

From India to Ireland to Russia to the Americas, these beings possessed flying machines, and yet they are gone from this world, at least overtly. Evidence suggests that they are one and the same as the Nordic aliens who fly our skies today, as dispersed throughout this series.

Archeologists are still trying to determine the full extent of the region that the Toltecs ruled over and where their cities were located. Evidence of the Toltec civilization extends south from Mexico through Central America, and possibly even into South America where they may have influenced the Incas in Ecuador and Peru, according to Enock's 1909 *Mexico: Its Ancient and Modern Civilization*. Is it possible that the Toltecs were brethren of Manco Capac, an early god of Peru?

The strange personage of Quetzalcoatl, the god of the air who was "a white man of a foreign race, with noble features, long beard, and flowing garments" established a religion which forbade the sacrifice of human beings and animals. He lived among the people for awhile and then he left, promising to return.

Enock alleged that it was the people who succeeded the Toltecs and took over their cities that preoccupied themselves with war, and that these usurpers allied themselves with the neighboring Nahua tribes, after which came the Aztecs.

We get a deeper look at this enigmatic person in Hemolt's 1901 *World's History*. Quetzalcoatl arrived in northern Mexico by boat from the Western Ocean with a few companions.

This reference is confusing because Europeans identified the Atlantic Ocean as the Western Ocean, being *west* of Europe, so in reading these ancient texts, west does not necessarily refer to the Pacific Ocean as one would expect, that being west of Mexico. It depends on how the information was presented to the scribes who wrote it down.

As other narratives point to the "distant east," we can assume that Hemolt's narrative named the ocean as it was anciently identified, that being the Western or Atlantic Ocean. Otherwise, Hemolt was in keeping with tradition when he wrote:

"To the naked savages who then inhabited the land, he [Quetzalcoatl] was a marvelous apparition, a figure clothed in shining raiment, and wearing a beard, an appendage unusual among the natives."

Prior to Quetzalcoatl's arrival, the natives were "wandering huntsmen." He brought them together in villages and cities and taught them weaving, agriculture, worship, the calendar, reading and writing, and how to live in peace instead of war, not that we always honored the wishes of the gods.

He abhorred human sacrifice, contrary to the many who engaged in such bloody worship in his name. If the South American Incas prior to Manco Capac were practicing human sacrifice, is it possible that sacrifice was also the norm in Central America prior to the arrival of Quetzalcoatl, and that it was just too ingrained to fully put an end to as the legends suggest?

The answer is Yes, according to Bancroft's 1875 *Native Races of the Pacific States* which includes a segment on Quetzalcoatl, who, according to one legend, was born from a miraculous pregnancy and identified as the son of a god.

The people were utterly devoted to him for being such a gentle god. Quetzalcoatl didn't want humans or animals to be sacrificed, so instead he asked for bread, roses and other flowers, and perfumes. In addition, he forbade all violence and war. Everything that he taught was of peace, virtue and decency, abhorring evil and hurt.

Human sacrifices were a horrific practice in both Mesoamerica and South America, and they weren't always limited to one's enemies. Lacking a proper quantity of enemies to sacrifice, the people offered up slaves, and even their own children — a practice that wasn't limited to the Americas, but in primitive Europe and Africa as well.

Rollin's 1855 *History of the Carthaginians* on the northern coast of Africa presented a chilling picture of these practices. During times of great danger, the kings of Tyre sacrificed their own sons to appease the gods, but not everybody wanted to offer up their own children, so those with enough money bought other people's children:

"Private persons, when they were desirous of averting any great calamity, took the same method; and in imitation of their princes were so very superstitious that such as had no children purchased those of the poor in order that they might not be deprived the merit of such a sacrifice."

"Instead of offering up children nobly born who were usually sacrificed to him, he had been fraudulently put off with the children of slaves and foreigners."

Humans did this in the name of a deity, but gods everywhere forbade it. As for the sacrifices made to Quetzalcoatl, Bancroft wrote that the dead bodies were not allowed to go to waste. Sometimes we *drank the blood*, and *ate the body*, a practice attributed to the Aztecs according to Bancroft. Deities such as Quetzalcoatl did their best to put an end to these death rituals, but humans are a stubborn lot, devoted to our beliefs, whatever they may be.

Their custom of sacrifice brings to mind something Jesus said during the Last Supper when he gave bread and wine to his Apostles, as shown in Cook's 1878 *Holy Bible, New Testament:*

Matthew 26:26-28 — Jesus blessed the bread, broke it, and gave it to his disciples and said, "Take, eat. This is my body." Then he did the same with a cup of wine and said, "Drink ye, all of it, for this is my blood of the new testament which is shed for many for the remission of sins."

Luke 22:19-20 — Jesus gave thanks, broke bread, and gave it to his Apostles saying, "This is my body which is given for you." Then he did the same with a cup of wine, saying, "This cup is the new testament in my blood, which is shed for you."

Did Jesus encounter practices similar to those in Mexico which Quetzalcoatl tried to put a stop to by substituting bread, roses, and perfumes for cannibalism and the drinking of human blood? Were Jesus' remarks a reference to replacing cannibalism with something benign, such as the partaking of wine and bread as if they were blood and body? There is no

record that Jesus encountered the Aztecs prior to his teachings in the Holy Land and thus would not have known about this partaking of human flesh and blood, but cannibalistic giants did exist in both the Americas and the Holy Land, in addition to blood sacrifices.

It was not limited to a single tribe or region — these rituals were practiced by diverse peoples throughout the world, so Jesus would have known about this when he suggested bread for body and wine for blood.

Charles' 1913 *Apocrypha and Pseudepigrapha of the Old Testament* offered a chilling look into bloody sacrifices and cannibalism. Robert Henry Charles was a biblical scholar and theologian who is best known for translating extra-biblical texts. He was a professor in biblical Greek. We know that great quantities of blood were spilled in Judea, at least from animals:

"The Temple [in Judea] faces the east and its back is toward the west. The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the blood from the sacrifices, for many thousand beasts are sacrificed there on feast days…

"There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an eye." — *The Letter of Aristeas*

This temple engaged in the sacrifice of calves, sheep, and goats, rather than people, but the concept of human sacrifice was not unknown, nor was the drinking of blood:

"The sacrifice of Jephthah's daughter (though not an atonement) is by no means the only instance in the history of Judaism showing that the idea that a human being might be accepted as a sacrifice was quite conceivable." — *The Fourth Book of Maccabees: Introduction*

"The whole Jewish system of sacrifices was based on the idea of the death of an animal being substituted for that of a man as an atonement for sin." — *The Fourth Book of Maccabees: Introduction*

We sacrificed animals to replace sacrificing people, until deities and prophets came along to guide us toward the bloodless sacrifice of food and

wine and flowers and incense in their stead. For optimum results, you don't *ban* a practice, you replace it.

Can you imagine traveling as a teacher to a primitive planet, and having to *witness* the horrific and inhumane treatment of animals and humans? And listen to their screams while you wonder what lives in the heart of the humans who would engage in such carnage against others?

You really have to credit these teachers — their jobs on Earth were not for the faint of heart, and one must forgive any trespass against us in methodology because we did *not* give up these bloody rites easily or willingly.

Reverend Schodde's 1882 translation of the *Book of Enoch* added the drinking of blood, as does Cook's 1873 *Authorized Bible*:

"**The terrible crime of drinking blood** finds its most vivid expression in the book of the Jubilees: 'Take heed with blood, take much heed. Bury it in the earth and eat no blood, for it is the soul. **Never eat blood!**'" — *The Book of Enoch*

"And the three [broke] through the host of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took it, and brought it to David. But David would not drink of it, but poured it out to the Lord, and said, 'My God forbid it [of] me, that I should do this thing. **Shall I drink the blood of these men** that have put their lives in jeopardy?'" — *1 Chronicles 11:18-19*

While David was not actually drinking human blood, but instead holding water from a well, there are two ways to interpret his statement: that the water represented their hard work, their blood, sweat, and tears to dig the well; or, that some men did indeed drink the blood of their brethren, as is suggested in other biblical passages taken from Cook's 1873 and 1875 bibles:

"They did not destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen and learned their works. And they served their idols which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of **their sons and of their daughters, whom they sacrificed unto the idols of Canaan, and the land was polluted with blood**." — *Psalm 106:34-38*

"And I will feed them that oppress thee with their own flesh, and **they shall be drunken with their own blood as with sweet wine**, and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." — *Isaiah 49:26*

"Behold, the people shall rise up as a great lion, and lift up himself as a young lion. He shall not lie down until he eat of the prey, **and drink the blood of the slain**." — *Numbers 23:24*

Perhaps these passages are metaphors, or perhaps they expose the practice of cannibalism which the giant descendants of angel-human mingling did indeed engage in:

"They have gone to the daughters of men upon the Earth, and have slept with the women, and have defiled themselves… And the women have born giants." — Charles' 1913 *Book of Enoch*

"They bare great giants whose height was three thousand ells, who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them **and devoured mankind**. And they began to sin against birds, and beasts, and reptiles, and fish, **and to devour one another's flesh, and drink the blood**." — Charles' 1913 *Book of Enoch*

"These are the leaders of the two hundred angels, and the others all were with them. And they took unto themselves wives, and each chose for himself one, and they began to go in to them, and mixed with them, and taught them charms and conjurations, and made them acquainted with the cutting of roots and of woods.

"And they became pregnant and brought forth great giants whose stature was three thousand ells. These devoured all the acquisitions of mankind till men were unable to sustain themselves. And **the giants turned themselves against mankind in order to devour them**. And they began to sin against the birds and the beasts, and against the creeping things, and the fish, **and devoured their flesh among themselves, and drank the blood thereof**." — Schodde's 1882 *Book of Enoch*

"The great giants are stated by Syncellus to have been of three kinds — a statement that must have been in the original… The book of the Jubilees

divides them into Jerbâch, Naphâl, and Eljô. The book of the Jubilees says that **only the third class of giants destroyed mankind**." — Schodde's 1882 *Book of Enoch*

Three generations of giants are listed in the Book of Giants, each with its own identity. Naphâl represents the Nephilim, which were the children of Otherworlders with humans.

Eljô represents the Elioud or Elyo which were children of the Nephilim. They would have been anywhere from 25% giant to 75% giant depending on whether the second parent was human, Nephilim, or Grigori.

Jerbâch must therefore represent the Grigori, or fallen angels, the full-blooded Otherworlders who were supposed only to watch over us, but instead chose to get involved and paid dearly for that sin. These are the generations as we know them to be, however, the Watchers themselves may not have been full-blooded extraterrestrials — they might also have been hybrids!

Bergen's 2019 *Amazon Queens* includes a segment relating to a flying machine in the chapter, "Born of a Mermaid in a Flying Egg." The *egg* referred to an oval flying machine as used by the Watchers to wander the heavens, and the origin of the Watchers themselves is of the greatest interest.

The original Watchers were begotten of "animals which had no sense," meaning primitive humans, "out of which were begotten intelligent animals" called Zophesemin, which signifies speculators or observers, being the spies or overseers of heaven. That's another way of saying Watchers. The first man was also of a two-fold state or nature, and his children were demigods — *the parents of all mankind*.

So both the fallen angels and the first man may have been hybrids, suggesting that the entire human race is the product of genetic tinkering.

Not all giants terrorized or cannibalized humans, not even the Nephilim according to these accounts, but rather their children the Elioud, being the grandchildren of the Watchers. Hemolt wrote that the custom of human sacrifice stemmed from a belief that by eating from the corpse of the victim, somehow this transferred "a portion of the divine substance" from the deceased to the person eating, as if the skin of the victim served as "a sacred covering for the image of the god himself."

Where did they get this notion? And was it still extant in Jesus' time to become part of the commentary in his Last Supper? It's curious to see diverse religions with teachers spreading the same messages. Jesus substituted the

eating of bread for his body, and thousands of miles away Quetzalcoatl substituted bread for human sacrifice.

Quetzalcoatl was believed to be Toltec, so who were these Toltecs that the Aztecs held in such awe? There were so many conflicting legends: The Aztecs believed that the Mayans were Toltec, and the Mayans believed that the Toltecs were Nahuatl. Some believe that Toltecs built Teotihuacán, and we're certain that they built the city of Tula or Tollan whose name means "place of reeds."

If Teotihuacán was built by the Toltecs, it would move their timeline from 544 A.D. back to 150 B.C., not taking into account the oldest levels which may date a thousand years before that. Extraordinary legends surrounded both the Toltecs and the city of Teotihuacán. At its height, Teotihuacán was the sixth largest city in the world.

Teotihuacán boasted multi-family, multi-level, residential apartment complexes to accommodate the influx of people who migrated there, and each ethnic group had its own segment of the city. One estimate puts the population at 250,000 people in a city of 12 square miles. To put this in perspective, Jersey City, New Jersey had a population of 247,597 and a size of just under 15 square miles of land in 2010.

We're still exploring the city of Teotihuacán and its pyramids. In 2005, a 330-foot long tunnel was discovered underneath a pyramid. Oddities were found in the tunnel which included hundreds of small, yellow spheres of unknown purpose. They were made of clay covered with jarosite, which would have originally shone with a brilliant luster. Jarosite is pyroelectric, which means that that it can generate electricity.

Buildings included the Pyramid of the Sun, and Pyramid of the Moon, plus separate areas for housing, temples, marketplaces, and a palace. Both the palace and a temple were attributed to the god Quetzalcoatl.

We don't know what happened to the residents in this city of the gods. The buildings that were associated with the ruling class were sacked and burned, which suggests that the people rose up against the rulers. Another theory is that the city was invaded by enemies, or that the rulers just up and left, similar to what happened in the city of Mycenae, Greece, and the destruction that followed came from the people that were left behind. They might not have been angry at the gods themselves, as so often the deities were beloved. Perhaps they were angry *that the gods left them.*

Think of it in a modern-day context. Suppose the United States

government abandoned Washington, D.C., leaving the White House unattended and unguarded. Like any vacant house that sits for too long, sooner or later people would go in and start looting, and perhaps even destroying the building. It's unlikely that anyone would take up residence prior to the destruction. We just don't operate that way.

Angry people would take out their frustrations on its walls. Curious people would tear down the walls looking for hidden passageways or forgotten treasures. Everything of value would be taken out, every stick of furniture, and even building materials.

Faucets, sinks, columns, decorative tiles, banisters — everything that could be reused in another building project would be stripped out. For the next several decades, these materials would reappear in houses and other buildings. That's what happens when a building is abandoned, especially one as grandiose as a capital city.

When Quetzalcoatl departed from Mexico, he went back over the sea towards the east, stating that the ruler of his home city somewhere far away had demanded his presence, and he promised to return in the future.

If Teotihuacán was indeed built by an extraterrestrial race, maybe they went back to wherever they came from leaving humans to our own devices. When the rulers of the Mycenaean Empire of Greece disappeared in roughly 1100 B.C., Greece was plunged into the Dark Ages. Palaces were abandoned or destroyed, all vestiges of government vanished, and culturally we reverted to an earlier state.

The new residents manufactured simple, barbaric pottery instead of the ornate pottery of their predecessors. Did Teotihuacán suffer the same fate? Did the deities come down all around the world, pull us out of savagery, teach us what they could, and then leave us to carry on?

Enock's 1909 *Mexico: Its Ancient and Modern Civilization* showed what we lost when the benevolent teachings of the Otherworlders were wiped out during the Conquest. Instead of sharing ideas, the Spaniards stamped their way of life onto the natives, taking nothing of the good of the Mesoamerican peoples.

Both the Aztecs of Mesoamerica, and the Incas of South America lived by a set of laws in which "poverty or starvation was impossible, as every citizen was provided for." We may never know how this system worked because all we saw were bloody rites to extinguish, and treasures to loot.

Even if the government merely shadowed the original teachings, think of

what we might have gained if we'd listened and learned from their culture. By the same token that today's Christianity is probably far removed from its earliest teachings, one can still derive benefit by acknowledging the wisdom, and embracing some of the tenets, even if not all. We could have done the same during our early explorations. We *should* have done the same, but humans are a greedy lot, forever coveting that which another culture has achieved.

The City of Tiahuanaco

We didn't preserve the incredible cities built at the behest of extraterrestrial visitors, and without the benefit of cameras and videos such as we have today, all that's left are pencil sketches and verbal descriptions such as that of Tiahuanaco in Bolivia, also spelled Tiaguanaco and Tiwanaku.

Alexander's 1920 *Mythology of All Races* referred to the pre-Incan, megalithic culture of which Tiahuanaco was part — a culture that "leads back toward the middle of the first millennium B.C., perhaps to dimly remote centuries."

Its primary deity, Viracocha, took two servants to a place now called Tiahuanaco, "and in this place he sculptured and designed on a great piece of stone, all the nations that he intended to create." When the stone was finished, "he sent his servants to command all tribes and all nations to multiply." Then Viracocha departed across the Western Sea, "traveling over the water as if it were land, without sinking."

Nobody knows how the deities of the Americas, and the deities of Ireland, or Jesus and his disciples "walked on water," but compare this to a passage from "The Books of Adam and Eve" as found in Charles' 1913 *Apocrypha and Pseudepigrapha of the Old Testament:*

"Straightaway Michael, God's archangel, seized my hand and cast me out of the paradise of vision and of God's command. And Michael held a rod in his hand, and he touched the waters which were round about paradise, and they froze hard. And I went across, and Michael the archangel went across with me."

Adam was the person speaking, and a footnote referred to this freezing as a "sea of ice around paradise." We know that these beings had the ability to control the weather, and possibly manipulate matter itself. It's not unusual for a lake or river to freeze over — even a waterfall as grand as Niagara Falls bordering New York and Canada. Even the ocean freezes over in arctic regions.

Modern science has developed a way to instantly freeze water with laser pulses to create Ice VII in a process informally known as a *freeze ray*. Are we just now developing technology that existed in biblical times, as used by the

gods themselves? Is this how Adam, and Michael, and Viracocha traveled over water as if it were land? By freezing it with a freeze ray?

The civilization that rose up around Tiahuanaco, Nazca, Cuzco, and Truxillo, and which Alexander referred to as "the American equivalents of Greece and the Orient," fell almost at the same time as Rome, and for a similar reason. Both fell at the hands of barbarian invasions which preceded centuries that could only be known as "dark, during which the empire breaks in chaos." In Greece and Ireland, the Dark Ages followed the disappearance of our extraterrestrial benefactors.

Squier's 1877 *Peru: Exploration in the Land of the Incas* suggested that this ancient race was contemporary with that of Egypt and the East, being "the solitary remains of a civilization that disappeared before that of the Incas began."

Their architectural accomplishments were already perfected with no evidence of ever having a learning or infancy stage prior to mastering the craft of stonemasonry. When the Spaniards inquired as to the origin of these wondrous structures, the Indians replied that "they existed before the sun shone in the heavens" and that the structures had been raised by giants.

From the "World in Darkness" chapter, we know that the sun went dark for a period of time prior to the arrival of these benevolent deities who rebooted our civilization and served as teachers to mankind, and that in addition to stone cities adorned with gold, they carved out a vast underground network of tunnels and cities, presumably for their own safety, or perhaps to retire to for an interim period before leaving us altogether, a period in which they were still accessible but not overtly so.

The gateway at Tiahuanaco still poses a mystery, being unusual in its construction and design. Nearby there were "ten great stone pilasters" set fifteen-and-a-half feet apart to form "the American Stonehenge," and they've been interpreted as bracings or pillars for a stone wall.

Like so many other cities erected by this otherworldly race, Tiahuanaco was alleged to have an underground network of vaults filled with treasure, in addition to a 400-mile long subterranean passage which led all the way to Cuzco. An explorer named Von Tschudi found caverns under the ruins, but he did not venture far as the caverns proved to be suffocating.

As the crow flies, Tiahuanaco to Cuzco is about 300 miles and it and crosses Lake Titicaca lengthwise, so for the passage to be 400 miles long, it wouldn't have been a direct route, perhaps skirting the lake.

Wilkins' 1947 *Mysteries of Ancient South America* said that a drainage system similar to those found in Rome also existed at Tiahuanaco. Drains are suggestive of plumbing as we found in Mycenaean Greece, and Markham's 1864 translation of Cieza de Léon's *Chronicle of Peru* related that throughout the empire of the Incas, there were fountains of warm water in which the natives bathed, and that medicinal hot springs were plentiful. In a footnote attributed to *Antiguedades Peruanas*, Cieza wrote:

"Great attention was paid by the Incas to the formation of their baths, called *armana* in Quichua. The springs (*puquio*) or hot springs (*ccoñic puquio*) were carefully paved with a mixture of small stones and a species of bitumen, and over them was arranged the figure of an animal, bird, or serpent in marble, basalt, or even gold or silver, which threw water from the mouth, either perpendicularly into the air when the jet was called *huraca*, or horizontally when it was called *paccha*. The flowing water was conducted through a pipe of metal or stone into jars of sculptured stone. The baths had small dressing-rooms attached, which were ornamented with statues in stone and metal."

Hawks' 1853 translation of Rivero and Tschudi's *Peruvian Antiquities* described artificial gardens which were a peculiar trademark of otherworld art. It brings to mind Japanese rock gardens, or Zen gardens, and their counterparts in China which symbolized the mountain-island home of eight immortals or genies. One Peruvian garden boasted an entire farm represented in gold and silver, complete with lambs, shepherds, and a cornfield, while others boasted every species of plant and animal across the kingdom:

"They had an artificial garden, the soil of which was made of small pieces of fine gold, and this was artificially sowed with different kinds of maize which were of gold, their stems, leaves, and ears; and they were so firmly planted that although they had strong winds, they were not torn up.

"Beside all this, they had more than 20 sheep of gold with their lambs, and the shepherds with their slings and crooks guarding them, made of this metal.

"There was a large quantity of jars of gold, silver, and emeralds, vases the likeness of earthen pots, and indeed all species of vessels, all of fine gold.

"They had also statuary and other larger objects painted; in fact, it was one of the richest temples in the world."

"They planted in them all the fine and beautiful trees and odoriferous plants which abounded in the kingdom, after which models they imitated in gold and silver, many trees and other smaller bushes most perfectly with their leaves, flowers, and fruits. Some seemed about to bud, others were half-ripened or matured, and others entire and perfect in their size.

"Besides these and others, they made counterfeit resemblances of various species of corn most naturally with their leaves, ear, and stem, with their roots and flowers. And the fibers which are found in the ear and stem were of gold, and all the rest of silver, soldered together, and the same difference was made in the other plants so that the flower, or whatever other part inclined to yellow, was imitated in gold, and the rest in silver.

"There were also to be seen animals, large and small, cast in gold and silver, such as rabbits, lizards, snakes, butterflies, foxes, and mountain cats.

"There were to be seen birds of all descriptions, some placed in the trees as if singing, others were flying about and sucking honey from the flowers.

"There were also deer and fawns, lions and tigers, and all the other animals and birds which the country produced, each thing in its place as true to nature as the reality."

Similar gardens were found in all the royal Inca palaces. In addition to replicating nature in silver and gold, manmade objects were depicted as well including as baskets and ropes. "In fact," Rivero wrote, "there was nothing in the country which was not imitated in gold, and they say that the Incas had also a flower garden in an island near Puna where they went to rest when they wanted to enjoy the sea, which possessed all kinds of herbs, trees, and flowers of gold and silver, an invention and grandeur until then never seen."

So adept were these metal-workers that threads of spun gold were thin enough to imitate the fibers on an ear of corn. Inca silversmiths "knew how to melt the metal, to cast it into molds, to inlay it, to solder it, and to hammer it." In order to melt it, they used "small ovens provided with tubes of copper through which the air passed."

The molded metals were chiseled with such perfection that there was not the slightest inequality resulting from the mold. Even the art of inlaying one metal onto another was done with such finesse that they seemed to form a whole.

Unfortunately, between European invaders melting down such treasures and converting them into bars of gold and silver for easy transport, and the

natives hiding or destroying the rest to thwart the theft by the conquistadors, we can no longer witness with our own eyes the wonders that existed in those days, but treasures may still lie hidden in the hills and lakes of Peru where Incas hid them away as they were being slaughtered.

Arches were another feature of these prehistoric cities, just as the explorers witnessed in Titicaca and Kyphiz, and yet we dispute these arches today. That's why it is so devastating to history to destroy physical monuments because once gone, their existence is easily discredited in spite of eyewitness sketches.

Look at the controversy today surrounding the 1969 moon landing, in spite of photographs and audiotapes and living eyewitnesses, skeptics exist who believe that the moon landing was a hoax, and that the evidence was faked.

If doubt can creep in over an event that happened less than 100 years ago, imagine the field day skeptics have over events from hundreds or thousands of years ago, dancing on the fake graves of a history that they say never happened.

Rivero stated that "a general error among most historians, as well the ancient as the modern, is the opinion that the Peruvian architects had not attained to the construction of arches and vaults, for in many Huacas of stones we observe vaults very superiorly constructed."

This style of architecture extended up into Mexico, as evidenced at the convent of Merida in the Yucatan peninsula. Merida was built over the Mayan city of Ichcaanzihó or T'hó, and carved Mayan stones were repurposed to build the Spanish colonial city of Merida. Of the convent, Rivero wrote:

"This convent contains one memorial far more interesting than any connected with its own ruin, one that carries the beholder back through centuries of time, and tells the story of a greater and a sadder fall.

"In one of the lower cloisters going out from the north… are two parallel corridors. The outer one faces the principal patio, and this corridor has that peculiar arch so often referred to in my previous volumes, two sides rising to meet each other and covered, when within about a foot of forming an apex, by a flat layer of stones.

"There can be no mistake about the character of this arch. It cannot for a moment be supposed that the Spaniards constructed anything so different

from their known rules of architecture, and beyond doubt it formed part of one of those mysterious buildings which have given rise to so much speculation, the construction of which has been ascribed to the most ancient people in the old world, and to races lost, perished, and unknown."

Three different countries in Central and South America with cities hundreds to thousands of miles apart — Ichcaanzihó, Titicaca, and Kyphiz — all with arches that nobody can explain. Perhaps the simplest explanation is the purest — that a race of advanced beings from the stars came to Earth and lifted mankind out of the Stone Age into the Bronze Age.

The City of Guamanga

Guamanga was another remnant of these mysterious people whose ruins were found on the great cordillera east of Lima, Peru. When the Indians were asked who built Guamanga, they answered: "Other white bearded people" who lived there "long before the Incas reigned." By the time the Spaniards arrived, the Guamanga region was populated with Mitimaes (colonists) which the Incas brought in from other regions, along with a few Orejones, though not the nobles of Cuzco.

In 1539, the city was converted into a conquistador haven. Don Francisco Pizarro founded a city over the existing city and renamed it San Juan de la Frontera de Huamanga. Today's Lima is on a latitude 430 miles north of Cuzco's, while the old maps sometimes put them on an almost equal latitude with Guamanga halfway in between. All seem to agree that Guamanga was due west of Cuzco, perhaps slightly to the north or south. Pinkerton positioned it on the 13th parallel.

A great road extended through the region leading to places such as Viramarca and Bilcas, where the Inca Yupanque built apartments, stone buildings with staircases, and trenches with private baths, but in Cieza's time it was disappearing quickly, falling down in ruins and overgrown with grasses.

Cieza referenced Rivero's descriptions of Peru upon the arrival of the Spaniards, and he referred to these private baths as *armanahuasi*. He added that "in the warmest fountains (*ccoñic puquio*) with which the Peruvian mountains abound, even in the most efficacious ones, we do not find any traces of their having been made use of in the time of the Incas." So who used these baths? The Incas, or the deities who once lived among them?

A Promise to Return

As mysteriously as they arrived, the deities of Mesoamerica departed, promising to return one day. The star people brought civilization to a world so backwards that we cannot even fathom the lifestyle of our ancestors.

By our own statements, the star people taught us how to build houses and roads, live together in communities, and support ourselves by planting crops and keeping livestock. We learned how to make friends with one another instead of perceiving our fellow humans as enemies. My, how far we've fallen from grace.

Contrary to what is so often depicted, these benevolent deities were against sacrifice — human or animal — but like all children with a mind of their own, we did it anyway. This was not under the instruction of the star people who came, in spite of our doing so in their name.

All across the Americas, the star people left with a promise to return — Quetzalcoatl, Bochica, Viracocha, Isokeka, Zamna, and many others. When the white-skinned, bearded Spaniards arrived, they were welcomed as if they were gods returning, because the deities were white men with flowing beards.

Unfortunately, the Conquest was a full-scale invasion by humans, with no sign of deities returning to fulfill their promise. Just as Christians await the return of Jesus, and Jews of the Messiah, the 1910 issue of *American Archeology* shared the angst of Native Americans whose hope fades with every generation, such that they call him "the Cheat" for breaking his promise.

Who were these star people? Who were the bearded, white deities such as Quetzalcoatl who sailed across the ocean from the distant east and left the same way? Or Bochica in Colombia who came down on a rainbow from the sky? Or Viracocha and Manco Capac, arriving in Titicaca in conjunction with an object rising up out of the lake, shaped like a big flame, or as the sun taking the form of a man?

However they arrived, the message was the same: *We are here to shift mankind up out of a primitive state*. This sparked the Golden Age of the Americas but when the star people left, the Americas were plunged into a Dark Age just like every other region of the world upon their departure, each being at a different time as if they moved from continent to continent.

They built civilizations throughout the Americas as well as in Europe,

Africa, Russia, China, India, the Middle East, and on islands in all of the seas, spreading out across the globe to live among us, but they could not remain with us forever. Sooner or later you have to let your children make decisions for themselves, and that's what they did. The Dark Ages were akin to a teenager stumbling as he crosses the threshold into adulthood rebelling against parental guidance.

It could be critical that we learn about their history with us, because these are the beings who've been predicted to return at the end of civilization, by many names, across multiple religions. Armageddon portends this arrival whether as the End of Days or Ragnarök or an undefined mass extinction event.

Alexander's 1920 *Mythology of All Races* quoted Sahagun as saying that some of these wise men landed on the coast at Panotlan, traveled to Guatemala and Tamoanchan, and then left, "departing toward the east with their ritual manuscripts and promising to return at the end of the world" — but four of these wise men remained behind.

In his 1822 translation of *Ruins of an Ancient City*, Dr. Paul Cabrera quoted Cortes' 1520 letter to King Charles V, who in turn quoted Montezuma, the Aztec ruler of the Triple Alliance on the issue of how his people came to Mexico, not being natives of the country:

"Neither my ancestors, nor myself, nor any of the people who now inhabit this country are natives of it. We are strangers and came hither from very distant parts. They also tell us that a Lord to whom all were vassals brought our race to this land and returned to his native place.

"That after a long time, he came here again and found that those whom he had left were married to the women of the country, had large families, and had built towns in which they dwelt.

"He wished to take them away but they would not consent to accompany him, nor permit him to remain here as their chief. Therefore, he went away. That we have always been assured [that] his descendants would return to conquer our country and reduce us again to his obedience. You say you come from the part where the sun rises…"

So if Mexicans aren't native to Mexico, then who is? And where is their true homeland? According to ancestral legends, the Mexicans who predated the Conquistadorian Age would have been natives mixed with migrants from

a distant country, brought there by a mysterious man with the ability to traverse oceans.

Who were these migrants? Were they refugees from one of many now sunken islands such as Atlantis and Taprobane, both of which hosted colonies of Nordic extraterrestrials? Were they children of the gods? And why weren't they supposed to remain in Mexico or commingle with the aboriginal inhabitants? Were they taken to Mexico for temporary refuge, or to serve as teachers for just a little while?

He came back to find the colonists married to the natives, which must not have been the plan because he wanted to relocate them, but the migrants refused to leave.

To add insult to injury, they snubbed this Lord who'd brought them to Mexico and would not allow him to remain as their chief. Needless to say, he left rather angrily and vowed that his descendants would return and demand obedience. The Spaniards were interpreted to be these people.

This mirrors the biblical fallen angels who were not supposed to mingle with mankind. They were only supposed to watch over us, but not get directly involved. They, also, commingled with human women to beget the giant Nephilim, which are featured in Bergen's 2014 *Age of Giants*.

Was this the source of the ancient race that lived from North America all the way down to the southern tip of South America? Were these the tall, red- or blond-haired, blue-eyed people who "towered" over average humans, and served as chiefs over local tribes?

Were they intricately connected to the deities of ancient Ireland and Greece of the same description, as both legend and archeology suggests? Is this further proof that extraterrestrials came down from the stars and colonized the entire globe? And what will happen when they come back? Only by studying their past might we be able to predict our future.

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— Earth's Extraterrestrial History —

This Human is asking for your help! If you believe in Earth's extraterrestrial history, spread the word about the *Nordic Aliens* series.

Knowledge is power! The more folks who know about our extraterrestrial past, the better equipped we will all be when disclosure happens.

And please… if you found this book informative, leave a review on the site where the book was purchased. Big time brownie points for sharing your opinion! It matters.

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11. Nordic Aliens and the Greek Gods of Africa (2019)

Alien Nightmares: The Diaries of Experiencer Sharon Delarose

1. Alien Nightmares: Screen Memories of UFO Alien Abductions (2012)

Appendix

Referencing Other Books in the Series

The *Nordic Aliens* series fills several volumes, each focused on a specific segment of Nordic alien history though the history of the Nordics is all interrelated. For that reason you'll see references within each book to other books in the series, just as you would for any other source.

Archaic & Variant Spellings

For quotes from old texts such as the 1850 *Wycliffe Bible*, spelling was modernized into readable English, based primarily on Bradley's 1891 *Middle-English Dictionary*. For example:

- "Heuens were openyd" to "heavens were opened"
- "fyre inwlappynge" to "fire enveloping"
- "schynynge" to "shining"
- "antient" to "ancient"

Also, many words and names were anciently given under several variant spellings, and to avoid confusion a single spelling was chosen for each and used as consistently as possible throughout the series.

Danann vs. Danaan

The majority of texts use the spelling *Danann* for the Tuatha dé Danann gods of Ireland and *Danaan* for the descendants of the god Danaus and his great-great granddaughter Danaë of Greece so this is not a typo, though some historians do interchange them. By using the spellings Danann and Danaan, you'll know which grouping of gods is referred to.

The Gentry

Ancient extraterrestrial humanoids and their descendants were known under different names around the world just as the Nordic aliens today are known under many names.

In order to be consistent throughout this series when referring to these Otherworld beings, we've chosen to call them the Gentry, being one of the ancient names they were known by in Ireland. Otherworlder is also used.

Calling them Celestials or Star People does not accurately portray those who were born on Earth and who may not have ever traveled to the stars. Not all were Enlightened, or Ancient, or Immortal, or Guardians, or Teachers, or any of a number of potential names to refer to these people as a whole.

Though Gentry today denotes nobility, anciently it referred to gentle people, enchanted people, and the flesh-and-blood fairies of Ireland who came down from the stars to become our benefactors. They built schools, invented alphabets, and instituted a system of laws. Their technology far surpassed that of our own today, and they protected us from giants.

They traveled the world in transcontinental ships and flying machines; they could erase selected portions of a person's memories just as extraterrestrials do today, and they achieved the science of humanoid cloning.

From them we have legends of undersea cities, amphibious UFOs that plunged into the ocean, and a detailed account of mermaids as explored in Bergen's 2019 *Fairies of Ireland*. Mermaids are not as depicted today. The truth is logical.

Roman vs. Greek Gods

Lest the reader be confused over references to Greek gods in which individual Roman gods are named, we submit the following:

The Romans loved to puff themselves out and take credit for cities and monuments which they did not build, and inventions which they did not create. They absorbed native gods and converted them into Roman gods in a manner similar to early Christians who absorbed native gods by merging their names and activities with Christian saints so that the saints were credited with the deeds of pagan gods. This Christian merging is exposed in Bergen's 2019 *Fairies of Ireland*.

Roman historians convoluted the identities and genealogies of several regional and Greek gods, sometimes renaming or otherwise claiming these gods as their own. Thus we find the Greek Zeus and Roman Jupiter, or Greek

Poseidon and Roman Neptune being credited with the same deeds or fathering the same children, with their legends so intertwined that it's impossible to know which god was meant or whether the god should be considered Greek, Roman, or indigenous to some locality but later absorbed into the better-known pantheons.

The trouble is that Greek and Roman gods are no longer worshipped. These are "dead" religions whose gods have been erased from Earth's literal history and disregarded as mere fairytales. We treat them as fictional characters which allows historians to skip the in-depth analysis required to create a true genealogy. Treating the gods as fictional characters also allows scholars to rewrite their stories, converting literal history into generic parables for teaching, or spicing it up for entertainment, and swapping out names so that the legends become contemporary with the times, all of which changes history to suit whatever the author desires to portray.

Literal truth matters once you accept these mystical beings as a distinct species who came down from the cosmos to live among mankind as teachers, builders, neighbors, and leaders. All around the world we have legends of ancient gods, whether Greek or Roman or Irish or Chinese or Hindu or Sumerian or Egyptian or Native American or Mesoamerican and so many others… and by disconnecting one god from all the rest you can dismiss him as being an ordinary human and thus erase another piece of Earth's extraterrestrial history.

Several "mortals" in Greek mythology were descended from the gods but in using the term "mortal" meaning subject to death, we deny this divine lineage. Mortal has come to mean "human being" as opposed to a divine being who is not immortal but still a part of the extraterrestrial family tree.

Heracles' mother Alcmene was referred to as a "mortal" woman and yet her father Electryon was the son of Perseus, who was the son of the Greek god Zeus by the goddess Danaë. Her mother Anaxo also descended from Zeus, and thus Alcmene carried the bloodline of the gods on both sides of her family tree. Sometimes a person was considered "Earth-born" and thus mortal, simply referring to a descendant of the gods who was born on Earth.

The Greek gods long predated the Roman gods originating in the Minoan and Mycenaean ages of Greece, if not long before under different names such as the goddess Dana of Celtic Ireland as being akin to the Greek goddess Danaë. Did they represent the same person? Some scholars believe so. Archeology dates the Tuatha dé Danann gods of Ireland to 5620 B.C.,

according to *Fairies of Ireland*.

Celtic deities can be linked to Hindu and Greek deities, while Greek deities can be linked to Hindu and Mesoamerican deities, as shown in this *Nordic Aliens* series. This was a worldwide event, the arrival of gods from the sky who traveled the world. Bergen's 2019 *Lost Kingdoms of the Americas* shows Celtic gods traveling to South America, as well as Celtic and Greek gods populating North America.

The Roman god Neptune and his sons Albion and Bergion were known in the British Isles, according to *Fairies of Ireland*, and the Isle of Britain was ruled by the giant Albion who gave the island his name. *Fairies of Ireland* noted that the Milesian invaders of Ireland sacrificed to the god Neptunus, and that a giant Fomorian named Neptur took part in a great battle. These battles marked the end of the reign of the benevolent Tuatha dé Danann gods of Ireland.

Albion was a son of Neptune by Amphitrite, who is also named as the wife of the Greek god Poseidon showing that Neptune and Poseidon were one and the same as is often portrayed, or at least from the same family tree. That makes Albion a cousin of Heracles, whose grandson Abaris was well-known throughout the British Isles and to Greek gods including Apollo. The god Belus was anciently worshipped in the British Isles where he was known as the son of Neptune, just like the Greek god Belus, son of Poseidon.

In these battles of the Greek gods which took place in the British Isles and mainland Europe long before the Roman Era, Heracles "prayed to Jupiter" showing that Jupiter belonged to the pantheon of Greek gods and not some separate and unrelated pantheon of Roman gods.

Smith's 1873 *Dictionary of Greek and Roman Biography and Mythology* named Poseidon as the father of Albion and Bergion, showing how convoluted the genealogies of the gods became with names being swapped out such as Neptune for Poseidon, and Jupiter for Zeus.

Neptune's timeline in the British Isles could date back to 6500 B.C. based on the radiocarbon dating of Irish ruins along with marine archeology. Britain under the name Albion appears to have still existed around 1200 B.C., and the name may have continued for centuries beyond according to some sources.

Ancient dating in old Celtic texts was tampered with by monks attempting to match Celtic history with biblical history, so definitive dates do not exist. Either way, Albion and his father Neptune long predated the

Romans, and their legends are entwined with several Greek gods which places them in the Greek pantheon of deities prior to that of the Romans.

Jupiter is another Roman god whose identity has been confounded with that of a Greek god, in this case Zeus. *Fairies of Ireland* tells the story of Elara, a woman who died giving birth to the giant child of either Jupiter or Zeus; along with a legend of Heracles praying to Jupiter in spite of being the son of Zeus.

The Telchines were another family whose history was convoluted with the god Jupiter in spite of long predating the Romans. Smith's 1904 *Classical Dictionary* identified the Telchines as children of Thalatta (or Thalassa, the sea) from the Greek island of Crete, whose legends date back to the elder Greek gods such as Helios regarding the origin of the Greek island of Rhodes, which took its name Rhodos from the daughter of Poseidon or Oceanus.

Poseidon wedded a sister of the Telchines and begat Rhodos, and yet these same Telchines suffered the wrath of the Roman god Jupiter as well as the Greek Danaides goddesses, while the son of a Telchine feared war with Zeus according to Clark's 1877 *Journal of Philology*. Clearly by Jupiter was meant Zeus.

Arrowsmith's 1831 *Compendium of Ancient Geography* named the Eteocretes as Crete's earliest inhabitants. They were governed by the Minoan king Minos, son of Zeus, and several historians linked the indigenous Eteocretes to the Telchines, according Anthon's 1872 *Classical Dictionary*.

Bacchus was another of those convoluted gods usurped by the Romans, except that the original Greek deity appears to have been Iacchus, and yet Bacchus is associated with the Greek god Dionysus. Even the classical Greek dictionaries don't know what to make of the personage of Iacchus, whether he was Bacchus, or the son of Bacchus, or the son of Zeus, or just a word that people shouted during the Bacchanal festivals.

Pausanias described a temple in Athens which honored the Greek goddess Demeter, her daughter, and Iacchus, while Plutarch treated him as a person as well. Iacchus was honored during the Eleusinian Mysteries, his statue being carried from the temple of Demeter to Eleusis in a boisterous procession of the initiated.

The Eleusinian Mysteries date back to the Mycenaean period of Greece, long predating Rome, though the Romans would have transformed the celebration to include their own twisted fetishes.

And of course the Romanization of history began in Italy. Lemprière's 1831 *Classical Dictionary* lists Dicaea as a town in Thrace (Greece), and Dicaeus as an Athenian Greek "who was supernaturally apprised of the defeat of the Persians in Greece." Smith's 1873 *Dictionary* names Dicaeus as a son of the Greek god Poseidon, from which the town of Dicaea derived its name.

Lockman's 1745 *Travels Through Italy* names the builders of the Italian seaport town of Dicearchia as Heracles son of the Greek god Zeus, and Diceus son of the Roman god Neptune, along with other ancient Greeks, again mixing Greek and Roman gods as attributed in ancient histories. He should have named Poseidon and not Neptune. Several Greek gods appeared in Italy long before the Romans ever existed, in addition to Italy being a stopover for the Greek Argonauts, some of which descended from the Greek gods.

Heracles helped to build a city in Italy; Daedalus, who built the Minoan Labyrinth in Crete, also built Apollo's Temple in Italy; and refugees from the Greek island of Euboea resettled in Italy where they founded the city of Cumae after the burning of Troy. King Telamon of Greece, who was the grandson of Zeus, founded the Italian city of Telamon on his return from the Argonaut expedition dated somewhere between 2200 and 1800 B.C. Heracles was his good friend.

Dicearchia was renamed Pozzuoli by the Romans and sadly, the coast which encompassed Pozzuoli, Baia, Bauli, and Cumae was called Happy Country until the Romans moved in and then volcanos took their toll, after which it was denominated the Land of Labor, according to Coghlan's 1857 *Handbook for Travelers in Italy*. Where it had once been the most extraordinary country in the world noted for its astonishing fertility, healing mineral waters, mild and temperate climate, and celebrated by the fables of antiquity being the very seat of "pagan superstition," the Romans became the last peoples to enjoy its fruits.

They covered the countryside with sumptuous houses, villas, and buildings, but then the prosperity of Pozzuoli fell with the prosperity of the Roman Empire. This beautiful district became desolate and uncultivated, the air unhealthy and pernicious.

These are just a few of many instances which show that the Greek gods and their descendants physically existed in Italy prior to the rise of the Roman Empire, so they may have been the "indigenous" gods of Italy.

Ramsay's 1851 *Manual of Roman Antiquities* asserted that the Romans

were formed by a coalition of at least three distinct races: Latins, Sabines, and Etruscans, with the Latins being a compound race of Pelasgians grafted upon an earlier Italian peoples. No matter how you trace his lineage, their namesake Latinus was born of the Greek gods, while Pelasgians refer to ancient Greeks.

Bergen's 2019 *Legend of the Four Cities* explored the ancient history of Etruria and the disagreement among scholars as to whether the Etruscan peoples emigrated from Greek Anatolia or were fully native to Italy. The Pelasgians were named as potential Etrurians, and individual Etruscan cities gave their own origins as being Greek, especially among the confederation of the Twelve Cities of Etruria, some of which were founded by Greek gods.

Ramsay analyzed the origin of the primary Roman gods, including Apollo whose worship in Rome was not introduced until a comparatively late period. Apollo was an Etruscan god under the name Aplu and as such, he could have originated from the Greek Apollo.

Ramsay suggested that as the Romans became acquainted with the colonists of southern Italy and extended their conquests beyond the Ionian Sea, they found several Greek divinities bearing a marked resemblance in both name and attributes to their own, as might be expected from the Pelasgian element found in both nations.

Hence, every Greek god was identified with an existing member of the Roman pantheon even where the resemblance was very slight or even nonexistent, and the genealogy, history, and adventures of one were transferred to the other.

The Romans usurped Greek gods and changed many of their names, just as early Christianity "absorbed" pagan religions along with their prominent deities as shown throughout this *Nordic Aliens* series. In the latter case, Christians kept the name of the original deity and repurposed it. Is this why there were so many gods named Jupiter? Did his name get attached to those of other gods?

The 1827 *Classical Manual* listed the Roman god Jupiter-Ammon as the god of the Garamantians, being a people of Africa descended from the Greek god Apollo, and of King Minos of Crete who was the grandson of Zeus, and yet Garamantis, being the granddaughter of Apollo and namesake of the Garamantes people, supposedly begat children with the Roman god Jupiter-Ammon, showing another error of names.

Hera, the wife of Zeus, was also known under the surname Ammonia by

which she was worshipped in Elis, Greece, but it was also a surname of Juno, the Roman equivalent of Hera.

Smith's 1873 *Dictionary of Greek and Roman Biography and Mythology* lists Ammon as an Ethiopian or Libyan divinity as if this denoted a disconnected local god, in spite of both Ethiopia and Libya being named for the Greek gods who founded them. Smith said that the true Egyptian name was Amun or Ammun but that the Greeks called him Zeus-Ammon, the Romans called him Jupiter-Ammon, and the Hebrews called him Amon.

He was also known as Amen, leading one to wonder how "Amen" came to be so Christianized. Was this a case of absorbing a pagan god into Christianity and converting his very name into a generic vote of approval at the end of every prayer?

In the Bible, Ammon was the son of Lot from which the Ammonite peoples took their name. Lot was the man who escaped the destruction of Sodom and Gomorrah just as they were being blasted. Lot entertained angels which is why he was saved, and later the Ammonites destroyed giants which was also a job given to holy angels, and to the Tuatha dé Danann gods of Ireland and other benevolent extraterrestrials around the world.

Cook's 1914 *Study in Ancient Religion* focused on Zeus with a lengthy tract on Zeus-Ammon in particular. His references to Zeus show that the many oracles and sacred places attributed to Jupiter were originally those of Zeus, including that of Zeus-Ammon to Jupiter-Ammon.

Cook said that the Greeks took delight in tracing similarities between their deities and those of the foreigners among whom they sojourned. If the Egyptian god Amen was "king of the gods" then the Greeks would associate Amen with their own Zeus.

They were more than happy to worship him under his newfound identity of Zeus-Ammon, and there were others such as Zeus-Asbystes at Cyrene, and Zeus-Thebaieus at Thebes, the latter being a possible point of origin for the "Amen-cult" as Cook described it. Smith named Meroë as the most ancient seat of worship for Ammon.

Curiously, Ammon was also known in Greece with several temples in his honor as if he were worshipped there. Scholars speculate that Thebes in Boeotia, Greece and Thebes in Egypt were somehow connected and thus the chief divinity — Ammon — would be worshipped in both locations, and indeed he was.

By the same token, the Oracle at Dodona in Greece and the Libyan

Oracle at Ammon were built simultaneously with both dedicated to Zeus, and one was to be called Ammon. In the same way that Ammon or Amen-Ra became one with Zeus, and Zeus-Ammon morphed into Jupiter-Ammon upon the arrival of the Romans, this blended deity was also merged with the Punic or Phoenician deity Ba'al-Hamman to create Zeus- or Jupiter-Hammon, according to Cook.

It was also suggested that at some remote period prior to the 5th century B.C. and possibly as far back as the 3rd millennium B.C., the concept of Zeus-Ammon traveled from Europe to Africa instead of vice versa, especially considering the many incursions of Greeks into Africa during the reign of pharaohs Rameses II, Rameses III, and Merenptah. Perhaps they were fleeing the collapsing Mycenaean Empire whose demise is dated around 1100 B.C.

There were, however, several Egyptian gods with Ammon-like names such as the creator god Amun, the primeval sky god Ami-Nu, and one or more gods named Amen, at least some of which referred to the same deity. The point being that both Zeus and Jupiter were at various times attached to the same Egyptian god so one needs to look deeper at the people surrounding a legend to place that legend in its proper era.

The legends that name Jupiter-Ammon as contemporaneous with the Libyan king Garamas, his daughter Garamantis, his grandfather King Minos of Crete, and his mother Acacallis who was the daughter of King Minos, who in turn was the grandson of Zeus, surely refer to Zeus-Ammon and not Jupiter.

The island of Meroë in Africa boasted a temple to Jupiter-Ammon or -Hammon and also worshipped a hundred other Greek gods, while Cyrenaica west of Egypt honored Jupiter-Olympius as well as Apollo, Bacchus, and Apollo's son Esculapius.

East of Cyrene was a hill consecrated to the Lycean Jupiter. All of these places were founded or populated with descendants of the Greek gods long before the Romans ever existed, so either the Romans managed to rewrite the scrolls of history to replace "Zeus" with "Jupiter," or Jupiter was a title or add-on to the names of pre-existing gods.

Another misinterpreted deity was Ceres, commonly listed as a Roman goddess though she dates back to when the Greek gods lived on Earth long before the Roman Era, and her primary legends place her on the now sunken islands of Taprobane and Panchaia in the Arabian Sea over 3,000 miles from Rome, Italy. These legends are explored in Bergen's 2019 *Forbidden Islands*

of the Gods.

Schoff's 1912 translation of *The Periplus of the Erythraean Sea* referred to Panchaia as the Island of the Blest or Island Abode of Bliss, known as Pa-anch by the Egyptians in the 13th Dynasty of Egypt which dates the island as early as the 18th century B.C.

Ceres' father Uranus was the first king of Panchaia which pinpoints this goddess to a place and time in the Arabian Sea islands long predating the Romans, and clearly within the Greek pantheon of deities.

Uranus was a primordial Greek god who with Gaia begat the Titans, Cyclopes, Giants, and others. With Vesta he begat Saturn, Pan, Rhea, and Ceres, though Ceres is elsewhere listed as a daughter of Saturn, who is also listed as the son of Roman gods Caelus and Terra who in turn, begat the Titans, Cyclopes, Giants, and so forth just like Uranus. And thus the Roman gods Caelus and Terra denote the Greek gods Uranus and Gaia, at least where the goddess Ceres is concerned.

The Panchaia legend mixes several Roman gods into this ancient narrative of the Greek gods. Booth's 1814 translation of *The Historical Library of Diodorus Siculus* in its segment on the island of Panchaia identified Ceres as the daughter of the Greek god Uranus, whose son Saturn begat Jupiter, Juno, and Neptune by his sister Rhea. Jupiter begat Proserpine with Ceres, and Minerva with Themis, mixing Greek and Roman gods.

This is one of many possible genealogies that became so convoluted after the Romans diddled with the history of the gods to suit their own purposes.

Jupiter then traveled to Babylon to be entertained by Belus, after which he erected an altar on Panchaia to the grandfather of Uranus, linking Jupiter with two Greek gods and moving his timeline back to an era in which Romans did not yet exist.

In a temple on the isle of Panchaia, a golden pillar chronicled the famous activities of the gods Uranus/Caelus or Caelum, along with Zeus/Jupiter, Saturn/Cronus, Artemis/Diana, and Apollo as written by Mercury, again mixing Roman with Greek gods with each translation naming one or the other.

However, the foreign population of the island, even those from India and Scythia, were descendants of Greeks from various regions as shown in *Forbidden Islands of the Gods*.

Cogan's 1653 translation of *Diodorus Siculus* called it the temple of

Jupiter and named Caelum, Jupiter, Apollo, and Diana as the gods on the pillar, as written by Mercury in Egyptian lettering. Booth called it the temple of Jupiter-Triphylius and named these gods as Uranus (aka Caelum or heaven), Saturn, and Jupiter, as written in Panchaian lettering.

Smith's 1891 and 1904 editions of the *Classical Dictionary* said that the temple was devoted to Zeus-Triphylius and named the gods as Uranus, Cronus, and Zeus; but in his 1851 *Classical Dictionary*, Smith referred to: Jupiter (Zeus) Triphylius, Caelus (Uranus), Saturn (Cronus), and Jupiter (Zeus), naming both the Roman and Greek variants. It is doubtful that the inscriptions were bilingual or named Roman gods.

Prendeville's 1841 *Historical and Descriptive Account of the Famous Collection of Antique Gems Possessed by the Late Prince Poniatowski* added Artemis, aka Diana to the list inscribed in the temple of Triphylian-Zeus, again quoting Euhemerus. Her assistance during the ancient Greek wars against the Titans or "Earth's giant sons" was commemorated on the Panchaia pillar.

All appear to be quoting from the original author Euhemerus who lived in the 3rd century B.C., so how could there be so many differences in giving specific names as if it were considered acceptable to swap out one historical name for another? Who would have done that and why?

Smith's 1832 *Manual of Grecian Antiquities* said that feasts in honor of Ceres, surnamed "the law-giver," were first introduced by Danaus who brought them from Egypt to Peloponnesus, for which reason she is considered an Egyptian goddess, while Danaus was a Greek god.

In D'Anghera's 1812 *First Book of the Decades of the Ocean*, we read how "Ceres, the daughter of Saturnus, gathered wheat and barley (with such other corn as are now most in use among men) in Egypt, of certain grains taken out of the mud driven from the mountains of Ethiopia by the increase of the River Nilus, and left in the plain at such time as Nilus resorted again to his channel." For this, divine honor was given to Ceres who first nourished and increased these chosen seeds.

The island of Taprobane nearly touched Africa so it makes sense for this extraterrestrial goddess to have spread her teachings to Africa, Taprobane, and Panchaia. Perhaps she was forced to migrate upon the sinking of the islands.

The goddess Ceres of Taprobane was linked to Liber Pater whose identity has variously been given as the Greek gods Apollo or Bacchus. It is a

title which translates as "father of liberty" and it represents freedom and equality for mankind. Smith's 1880 *Dictionary of Greek and Roman Biography and Mythology* asserts that the Italians often appended "Liber Pater" to the names of gods.

Through the Booth and Cogan translations of *Diodorus Siculus*, we learn that Ceres of Panchaia, which was either another name for Taprobane or an island nearby, was married to Jupiter, and the priests which were brought to Panchaia from the Greek island of Crete by Jupiter were themselves descended from Jupiter, in spite of worshipping their own Greek gods.

In the center of the island was a temple devoted to Zeus- or Jupiter-Triphylius, giving us so many Jupiters as to make one's head spin. Was Jupiter a title? Or did it get appended to the names of other gods? According to Smith's 1880 *Dictionary*, the name Jupiter literally meant "the heavenly father."

In Rome he had many surnames: Imperator, Victor, Invictus, Stator, Triumphator, and others, all of which adorned the many temples in his honor, but these were merely descriptive titles whereas outside Rome, the names denoted specific people.

Jupiter-Triphylius could have denoted Triphylius, the grandson of Zeus through Arcas, and the great-great-grandson of Uranus through Zeus. Jupiter-Belus could have denoted Belus, the great-grandson of Zeus being the son of Libya. Jupiter-Ammon could have been linked to Hera, the wife of Zeus, her surname being Ammonia; or, as is commonly assumed, to the Egyptian god Ammon.

But when these names get shortened to just "Jupiter" in a narrative, we are led to believe that the person spoken of was Jupiter rather than Triphylius or Belus or Ammon.

Zeus, son of Cronus and Rhea, was the greatest of the Greek Olympian gods, being the father of both gods and men. He ruled the heavens and upper regions so in essence, he was a Jupiter, or "heavenly father."

Smith noted that "later mythologers" enumerated three distinct Zeus' in the genealogies: one Cretan and two Arcadians. These must have been different from the elder Zeus because their fathers were named as Aether, Coelus, and Saturnus, which is curious since Jupiter was the son of Saturn by some accounts, though Smith doesn't include a genealogy.

Lemprière's 1801 *Classical Dictionary* asserted that there were at least 300 people with the name Jupiter, including one Cretan and two Arcadians,

just like Zeus, and that the Cretan was the son of the Titan Saturn, which in turn was a son of the Greek god Uranus. The activities attributed to Jupiter mirror Zeus, right down to some of his consorts and children. There is a logical reason for there being so many Jupiters, according to Long's 1869 *Decline of the Roman Republic* in reference to the Celts of Gallia which exposes how Caesar renamed other people's gods. He wrote that:

"Caesar's information about the religion of the Celtae does not appear to be extensive. It was a kind of learning for which he had no great taste. He gives only Roman names to the Celtic gods. We know from other authorities that the chief god of the Celtae was Teut, a word which appears in various forms, Dis, Tis, and others.

"Caesar gives the name of Mercurius to the god whom the Celtae worship most, and so it seems that his Mercurius represents Teut or Teutates… Caesar also speaks of Father Dis as the progenitor of all the Galli, but he appears to mean Pluto and so he has made a confusion between the Roman Dis and the Gallic Dis. Caesar also speaks of a Gallic Mars or god of war, but other authorities inform us that the name of this terrible deity was Esus."

Unfortunately, Caesar commingled the history of several unrelated peoples and religions in western Europe and the British Isles, as shown in Bergen's 2019 *Fairies of Ireland* which highlights who the druids really were, and not the bloodthirsty version often described by Caesar. The horrific ceremonies that Caesar described may well have taken place, but not at the hands of all druids, and not at the hands of all peoples which we now think of as Celtic.

The Greek god Belus has an interesting history, according to Bergen's 2019 *Amazon Queens* which explores legends of Queen Semiramis who married Ninus, son of Belus, who was the son of Neptune or Poseidon, and yet Semiramis was born of the Greek goddess Dercetis or Derceto and her legends were those of the Greek gods, not the Roman gods.

Even the city from which her mother came worshipped Zeus, Poseidon, Apollo, and other Greek gods. The Roman goddess Venus is given the same legend of birth as Derceto, linking yet another Roman deity with that of a Greek.

Queen Semiramis ruled a vast kingdom and she either built or embellished the Mesopotamian city of Babylon with temples dedicated to

Jupiter, Juno, and Rhea, being a combination of Roman and Greek gods, and yet the Romans didn't exist in her time. The temple to Jupiter was known as Jupiter-Belus or just Bel, while in Africa the queen visited the esteemed Oracle of Jupiter-Ammon. Was her history overwritten to add Roman gods, or is this proof that the Roman gods already existed within the Greek pantheon?

Even today this woman's history is being erased, labeled "mythical" in mainstream publications, or as a Greek "corruption" full of "historical incongruities," dismissed in part for the lack of monumental inscriptions according to Ragozin's 1893 *Story of Assyria*. It's easy to dismiss history when we keep razing ancient ruins, demolishing them down to the ground complete with all of the writing etched into their walls and on their statues as is being done in the Middle East.

Ragozin said that the Greeks did not learn this woman's history from the Assyrians to whom the story should belong and thus relegated most of it to the realm of folklore. This is what happens when you look at history as individual pieces of a jigsaw puzzle, never seeing the whole puzzle in its completed form. The extraterrestrial history of Earth must be seen as a whole, with each local legend or deity filling in just a little bit more.

Earth's ancient history includes thousands of gods and goddesses whose collective legends tell us of an arrival from the sky all around the world. Only our own human egos in desiring to preserve our ancestral corner of history would isolate our native gods from all the rest. As Sharon Delarose put forth in her 2012 book, *Alien Nightmares: Screen Memories of UFO Alien Abductions* — We are not alone. We have never been alone.

The Lost Peoples of Planet Earth

Much of what we know about the inexplicable peoples who lived alongside humans in the days of yore comes from history as told by legendary explorers, sea captains, and missionaries during their journeys, or invaders chronicling their exploits.

They told us about Amazon warrior women, white Indians, Welsh Indians, Irish Indians, white Libyans, white Syrians, white Ethiopians, Albinos, Milks, moon-eyed people, monsters, demons, savages, angels, fairies, giants, dwarves, and many others using terminology which we frown upon today — and yet these categorizations provide key clues as to the

identities of what are now the lost peoples of planet Earth.

We've chosen to keep the original descriptives intact rather than revising them and risking the loss of accuracy in a topic where accuracy is of key importance.

Revisionist history regardless of motive is the reason we've lost so much of Earth's extraterrestrial history, including word-swaps made in the Bible that convert historical narratives into generic parables. Such revisions have been highlighted throughout this series, showing side-by-side passages with old and new wording which changes the very meaning of these passages.

May we rediscover the Lost Peoples of planet Earth and in doing so, may we also find Earth's extraterrestrial history.

We Were All Once Savages

Current news reports highlight a growing trend where terms such as "savages" as used by conquistadors and others are now being demonized in a war that divides all of humanity into groups by ethnicity, religion, nationality, gender, and politics. We dredge up the errors of our ancestors to keep the fires of anger burning instead of working to bridge the divides and create peace and harmony for all of mankind. What classrooms don't teach is that we were *all* savages in those early generations — across every country on Earth — and that's how the Gentry found us in the Stone Age. Our own ancestral legends bespoke of the savagery of humankind before a benevolent race from the stars came down and taught us the trades of civilization, showing us their idea of what civilization ought to be, molding us in their image.

If history classes showed us verbatim how the most ancient texts depicted humans — *all humans* — not only would we be appalled, we'd dismiss the stories in utter disbelief that our own ancestors engaged in such horrific acts against other human beings. No one's ancestors were gentle, benevolent tree-huggers, though some have been "revised" as such.

With each passing decade, we push history further back into the mists of forgetfulness, often rewriting the portions that we don't like, usually to advance a cause. The Bible has undergone alterations, demonstrating that no text is so sacred that we won't dare to change it to suit our political agendas.

Even our history as etched into stone is being destroyed systematically through wars, greed, and religious hatred with ancient cities being razed to

the ground, along with the pictographs and hieroglyphs etched into their walls. Before long, there won't be anything left of the true history of mankind. The original texts will all have been destroyed and replaced with politically motivated alterations.

With the truth obliterated, any man can push his agenda out into the world with impunity to fuel hatred and divisiveness, giving us a world forever mired in wars and bloodshed.

We treated our fellow humans abominably during the Age of Exploration, and yes, we used words such as "savages" in order to justify murder, looting, genocide, invasion, slavery, and every other abominable act against others who were not like us.

And yet those same peoples committed equally heinous acts against competing tribes, and against the lost peoples of which no trace exists today except in legends. By their own ancestral stories, they might also have committed genocide.

As the old adage goes, beware to point fingers of blame against the ancestors of others, because none of our ancestors are blameless. Savagery exists within every single human being on Earth, and it always has, all the way back to the recording of human history as preserved in oral traditions around the world.

Religions go out of their way to help us tame the savage beast within us, but as we look around today, savagery still exists in every corner of the world — the streets of America, the wars in the Middle East, Europe, Africa, Asia, and on it goes never-ending. Humans are still committing murder, genocide, enslaving one another, looting, stealing, deceiving, rioting, bullying, raping, hurting innocent children, chopping off heads, and acts so utterly heinous that one doesn't want to even utter the words out loud. All you have to do is pick up the news on any given day and you will be horrified, across the world, and *right in your own back yard*.

This savagery is not just "over there somewhere" — it is *everywhere*, and most of us are guilty of contributing negatively to the world, even when our intentions are honorable. The singular act of making another person miserable because we do not agree with them, in itself, contributes to an ugly world.

Nor should we erase the truth of history in an attempt to be politically correct, especially when we pick and choose some random act from history to push an agenda of hatred.

Thousands of years ago, the Gentry came down from the sky and set up colonies all around the world. Their arrival triggered the Bronze Age, lifting mankind out of the Stone Age where we'd been stuck for millions of years.

Whether they were "fallen angels" who rebelled against a Prime Directive not to get involved with our natural progression or lack thereof, isn't as important as the legacy they left behind. Without their interference, we'd assuredly still be living in the Stone Age, engaged in a lifestyle that was sometimes so brutal that it's difficult to associate humans today with the humans of thousands of years ago.

Extraterrestrials urged us to be kind to one another, and not see "others" as our enemy. But humans are a stubborn race and we cling to the savage man that lingers inside us all. It is easier to harbor hatred than it is to harbor love, especially when hatred fills the airways. The next time you think about committing an act that will harm another, whether physically or emotionally, remember that Otherworlders are ever watching us, monitoring how we've adapted to their teachings.

Somewhere on board a spaceship there exists a perfect record of human history, unaltered and unbiased, as a testimony to our journey over the course of tens of thousands of years. Our accomplishments, our failures, our hopes and dreams have all been preserved by those visitors from the stars.

And this record, untouched by all of the social and political and religious maneuvering that dictates policy on our planet, may someday be used as a judgement of mankind. These beings have the power to assist us in a global disaster. They have the power to evacuate humans from Earth and move us to another planet should ours become uninhabitable for any reason.

They also have the power to annihilate us, not that they'd ever need to since we're so adept at doing it to ourselves. All they'd have to do to watch us implode is leave us to our own devices, which history has shown to be deadly and destructive.

Our ancestors had direct interactions with these star people. They lived alongside us and communicated with us as teachers, neighbors, kings and queens, all-fathers and all-mothers. The men and women who spoke to these Otherworlders shared this history with their children, down through the generations.

Around the world they left us with prophecies of the future, of end-times when Earth collapses in on itself by one disaster or another, whether by an asteroid hit or oceans rising, nuclear war or overpopulation, Earth tilting on

its axis triggering earthquakes and volcanic eruptions, or us polluting our own home until it can no longer sustain us.

By whatever form the apocalypse takes, the Gentry told our ancestors that they would return, and that arrival may result in a lifeboat which carries at least some us away to safety.

They can see into our minds, and into our hearts. They know us better than we know ourselves. That which we hide from our neighbors cannot be hidden from the Gentry. Will your actions in this life earn you a place in the lifeboat? Isn't it worth the effort to try? Your future truly is in your own hands.

If each person embraced that seed of goodness within, and nurtured the wisdom of how to preserve our planet, two things would happen: We might avert or postpone an apocalypse indefinitely and restore Earth to a place of health; or failing that, we'd extend the realm of humankind to another, Earth-like planet, just waiting to become our new home.

According to legends, *some of us have already been taken there*.

You have the power to direct the course of your life, to embrace joy in the moment, to send love and laughter out into the world regardless of what goes on around you. The smallest action sends ripples out into the world.

If you make a stranger smile, whether a waitress, store clerk, receptionist, seat-mate on a bus, the person standing in line behind you, even that pesky used car salesman, that person in turn is more likely to ripple laughter or a happy thought to the next person — just as snapping at them will trigger them to snap at the rest of the people they encounter that day, and it travels exponentially outward.

Be the person that everyone remembers kindly, not just your friends. Be the laughter. Be the joy. Show the Gentry that humans are deserving of their efforts. Show the Gentry that *you* are deserving of their efforts. Who knows what the future holds?

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BIBLE QUOTE ABBREVIATIONS:

- CAB: Cook's Holy Bible according to the 1611 Authorized Version (known as the King James version), in eleven volumes spanning the years 1873 to 1881, as edited by Frederick Charles Cook. CAB denotes Cook's Authorized Bible.
- DARBY: The Holy Bible according to Darby's translations, as published by G. Morrish from 1883 to 1888.
- D-Rh: The 1820 Holy Bible according to the 1582 and 1609 Douay-Rheims bibles, as printed and published by Denis Kennedy.
- WYC: The 1850 and 1879 Holy Bible according to the translations of John Wycliffe and his followers such as John Purvey, as edited by Reverend Josiah Forshall and Sir Frederick Madden.
- YLT: Robert Young's 1863 literal translation of the Holy Bible containing the Old and New Covenants.

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